The MYSTERY of the

Marriage Song,

And Mutuall Spirituall Embraces between

CHRIST & *his* SPOUSE,

Opened, in an

EXPOSITION

WITH

Practicall Notes & Obſervations

ON

The whole Forty-fifth

PSALME.

By W. TROUGHTON, Miniſter of the Goſpel.

If any man ſpeak, let him ſpeak as the Oracles of God, 1 Pet. 4. 11.

I will greatly rejoyce in the Lord, my ſoule ſhall be joyfull in my God: For he hath cloathed me with the Garments of ſalvation; he hath covered me with the Robe of righteouſneſſe, as a Bridegroom decketh himſelf with Ornaments, and as a Bride adorneth her ſelfe with Jewels, Iſa. 61. 10.

This is a great Myſtery, but I ſpeak concerning Chriſt and his Church, Epheſ. 5. 32.

LONDON: Printed by *M. S.* for *L. Chapman* at the Crown in *Popes*-head-Alley. 1656.

May 9. 1656.

THe whole Book of *Pſalms* is an eminent part of the Holy Scriptures, and the forty fifth is very eminent among the *Pſalms*. As *Solomons* Myſticall Song of the Loves of Chriſt and the Church, ſo, this *Song of Loves* (that's the Title) written by his Father *David*, may well be called *The Song of Songs, or an Excellent Song*. And as the Song is Excellent, ſo he that can hit the *Tune* of it (I mean the *ſpirituall ſence of it*) is an Excellent Singer. Having peruſed the enſuing Expoſition, I conceive this Author hath hit it well, ſo well, that I remember none (in our Language) who have hit it better. And though (poſſibly) ſome may not be harmonious with him in all his notions upon it, yet I perceive he intends no diſcord with any. And therefore I judge it fit to be publiſhed for the uſe of the Spouſe and Church of Chriſt, that the hearts of Saints may be enlarged, in the opening of this Song, to know the Excellency of Chriſt, together with the glorious preſent priviledges, and after expectations they have by him; as alſo the thankfull reſpects and humble duties, which they owe to him in Love, and which his tranſcendent Love ſhould Conſtraine them to.

Joſeph Caryl.

The MYSTERY of the

Marriage Song,

And Mutuall Spirituall Embraces between

CHRIST & his SPOUSE,

Opened, in an

EXPOSITION

WITH

Practicall Notes & Observations

ON

The whole Forty-fifth

PSALME.

By W. TROUGHTON, Minister of the Gospel.

If any man speak, let him speak as the Oracles of God, 1 Pet. 4. 11.
I will greatly rejoyce in the Lord, my soule shall be joyfull in my God: For he hath cloathed me with the Garments of salvation; he hath covered me with the Robe of righteousnesse, as a Bridegroom decketh himself with Ornaments, and as a Bride adorneth her selfe with Jewels, Isa. 61. 10.
This is a great Mystery, but I speak concerning Christ and his Church, Ephes. 5. 32.

LONDON: Printed by *M. S.* for *L. Chapman* at the Crown in *Popes* head-Alley. 1646.

CONGREGATIONAL LIBRARY
PRESENTED BY
MRS WILSON
OF TUNBRIDGE WELLS
FROM THE LIBRARY OF THE LATE
JOSHUA WILSON Esq
1876

To the Truly *Honourable*
the Lord DEPUTY
FLEETWOOD,
AND
The Lord Chief BARON
STEELE:
AND
To their Vertuous
LADIES.

Grace *and* Peace *be Multiplyed.*

I Have taken this *opportunity* to joyn you together in one Christian *Epistle*, as hoping that you are *united* in one and the same Spirit and *bond* of Christian affection, (which of all bonds is the strongest and most durable.)

There is (*Honourable* and Beloved in the *Lord*) a *two*-fold knowledge of *spirituall* things.

1 That which is meerly *literall* and carnall, and

 2 That

2. That which is *ſpirituall* and experimentall.

Men may know Goſpel *Myſteries* in a *carnall* manner, and be never a whit the better for all their knowledge, nay it will aggravate their condemnation. *(a)* Satan himſelf, and the evill *Angels*, being *ſpirits* (though *ſpirits* of darkneſſe) have more ſpeculative *literall* knowledge of Divine Myſteries, then all the men in the world beſides. And have not many in our dayes abounded in this kind of *knowledge?* who now manifeſt themſelves to be *ungodly* men, turning the *grace* of God into *wantonneſſe*, and denying the Lord *Jeſus*, wandring *Stars*, clouds without *water*, carryed about with *winds*, Trees whoſe *fruit* withereth, twice *dead*, plucked up by the *roots*. *(b)*

(a) 1 Cor 13. 2. 2 Cor. 5. 16.

(b) Ep. Jude 4, 12, 13.

This is that *knowledge* which *puffeth* up *(c)* and maketh men high in their own *conceits*. *Ye reigne as Kings without us* (ſaith the Apoſtle *(d)* *and I would to God ye did reigne* [indeed, and that it were not only in conceit] *For the Kingdome of God is not in word, but in power.*

(c) 1 Cor. 8. 1.

(d) 1 Cor. 4. 8, 20.

Theſe times (wherein Satan more then ever transformeth himſelf into an *Angel* of light) *(e)* call aloud unto us for more then *ordinary* watchfullneſſe, *ſelf-ſcrutiny*, and a continuall exerciſe of our *ſpirituall* Armour, that we may ſtand in the *evill* day *(f)* Strong *allurements* and temptations from within, and from without, require much faith, holy vigilancy, diſtruſt

(e) 2 Cor. 11. 14.

(f) Eph. 6. 13.

ſtruſt of our own parts and ſufficiencies, and conſtant dependance upon the grace, power, and wiſedome of the Lord Jeſus.

To have our hearts *ſuited* to a temptation, is one of the greateſt miſeries, but to have them *ſuited* to the work of the Lord (which he calls us to) is an unſpeakable *bleſſing*.

When there is a *confluence* of Creature enjoyments (the world putting on a new *Vizard*, and Satan the *God* of this world (*g*) repreſenting the honours and riches thereof in a faire and ſpecious gloſſe (*h*) that he may thereby the more inſenſibly delude us) truly it concerns the Lords people (in ſuch a caſe) ſeriouſly to *watch*, and to look narrowly to their ſpirits *principles* and *ends*, and to keep their *Garments* pure and cloſe tied about them, leaſt they walk *naked*, and their *nakedneſſe* appear. (*i*)

(*g*) 2 Cor. 4. 4.

(*h*) Mat. 4 8, 9.

(*i*) Rev. 16. 14.

What theſe *Garments* are, you will find in this *explication* of the Marriage *Song*, which I recommend to all the Lords people, and particularly to you; and wherein (I hope) you will meet with ſome ſeaſonable practicall Truths (from each Verſe) which I have contracted in as little *room* as poſſibly I could.

Such as are in high places, are in *ſlippery* places, eſpecially if they walk in *pride*, and according to the *Principles* and Rules of carnall wiſedome and *pollicy*, and not according to the *ſimplicity* of the word of Chriſt; and hereof we have had many *experiments* in this laſt Age.

The beſt Rule of *pollicy* and prudence, is to prefer the doing of *Juſtice*, before all earthly advantages; *honeſty* and ſimplicity will be found to be the beſt *pollicy*; The leſſe of man the more of God, who confoundeth *things* that are by *things* that are not. (*k*) Doubtleſſe the *Army* (and the good people who have adhered thereunto) have cauſe to ſay ſo, Let them not be *high* minded, let them not deſpiſe and *inſult* over their brethren, let them not ſeek great things for themſelves. The holy *jealous* God will more and more witneſſe againſt an ambitious *ſelfiſh* worldly ſpirit wherever it appeareth.

(*k*) 1 Cor. 1. 27.

Certainly there was never any true, *reall* beauty or excellency in the honours, Titles, riches, pleaſures of this world. Man at his beſt *eſtate* is but *vanity*, and walketh in a vain *ſhew*. Theſe outward things take to themſelves wings, and fly from us. But now God having in a great meaſure ſtained the *pride* and glory of all *fleſh*, and the day of his appearance *approaching*, there is leſſe beauty, ſweetneſſe, reallity in Creature enjoyments then ever. The older the world groweth, the worſe it is; doe we not ſee the earth *reeling* too and fro like a drunken man, ready to *crack* and break under the *weight* and burden of ſin and vanity? May we not behold all parties (ſo far as they judge of things with a naturall *eye*, and according to *humane* prudence) even at their wits ends, not knowing what to doe? As for old corrupt *formes*, cuſtomes, conſti-

ſtitutions, what are they but as ſo many *dead* carkaſſes without life and power?

But we expect a *new* face of things; we look for a *reſurrection* of Churches, for a *reſtauration* of righteous and holy adminiſtrations, for a *new* Heaven and a new Earth, wherein dwelleth *righteouſneſſe*, holineſſe, peace and joy. *(l)* Old things ſhall paſſe away, all things ſhall become New; O that men would learn to be *wiſe*, and not goe about to *build* the things which God will deſtroy, not to *deſtroy* the things which God will *build*; to do both, or either, is a great *tranſgreſſion* in the ſight of the Lord. *(l)* Rev. 21. 1.

You are not ignorant (*Honoured* and beloved in *Chriſt*) that there are *great* thoughts and expectations among the *Saints* at this day, concerning the *Kingdome* of Chriſt, ſome in one way, ſome in another; nor ſhould this be ſlighted as a meer *fancy*, a *Chymera*, an odd *notion*; doubtles there are many *ſymptomes* of the approaching *glory* of this *Kingdome*. God hath ſeverall *ſeaſons* for revealing his *Truths*, relating to the ſeverall *Offices* of Chriſt, and thoſe truths which ſpecially concern his *Kingdome* and Government, will be more and more *enquired* into, and *cleared* up in this laſt age, eſpecially when God ſhal *rent* that *vail* wch is upon the *Jews*. *(m)* But alas! methinks at preſent our hearts are not *ſuited* to the *glory* and ſpiritualnes of this *Kingdome* (I am ſure mine is not) and truly it is to be *feared*, that many *(m)* 2 Cor. 3. 15, 16.

who

who ſpeak great *ſwelling* words, doe *luſt* after a fleſhly, and not after a ſpirituall *Kingdome*; for though this *Kingdome* is and ſhall be more and more outward and *viſible* (the ſpirit of God breaking forth in the glorious fruits and *emanations* thereof) yet the *riſe* of it is inward. The Kingdome of God is *within*, and comes without *obſervation*, (*n*) The *King*, ſubjects, *Lawes*, weapons, *obedience*, adminiſtrations and *priviledges*, relating to this *Kingdome*, are heavenly and *ſpirituall*, not *worldly* and carnall.

(*n*) Luke 17. 20. John 18. 2.

And indeed it is no ſmall *deluſion*, if (upon this conſideration, that the *Saints* ſhall rule the *Kingdomes* of the world) any one *party* whatſoever ſhall graſp and *ingroſſe* to themſelves, the great things of this old corrupt periſhing world, and carry on *deſignes* ſutable to the intereſt thereof, and that from an old *worldly* ſpirit and *principle*; for though the *Kingdome* and Dominion, and the greatneſſe of the *Kingdome* under the whole Heaven, ſhall be given to the people of the *Saints* of the moſt *high* (*o*) yet ſhall not the *Saints* rule in a *worldly* carnall ſelfiſh manner, but in a way ſutable to the *juſtice*, equity, and *ſpirituallneſſe* of the *Kingdome* of Chriſt, and to the Government of that *new* world, or world to come, which is in *ſubjection* to Chriſt, *Heb.* 2.5. and which is daily expected by the Saints, I muſt (for my own part) confeſſe that I am an *Expectant*, humbly waiting on God for more *light* and more *love*, and for a more pure

(*o*) Dan. 7.27.

pure ſelf-denying, powerfull *Miniſtry*, then yet we have attained (the preſent Miniſtry even all of us being deeply *involved* in the *guilt* and corruptions of the times) I wait for a *Miniſtry* attended with the ſpirit of *Elias*, that will make *crooked* things ſtraight, *rough* things plain; that will exalt the *valleys*, and bring down every *mountain*, that all fleſh may ſee the ſalvation and the *glory* of God. This is prophecied of as a fore-runner of the *exaltation* of Chriſts *Kingdome*, Iſa. 2. and when the Lord ariſeth to ſhake *terribly* the earth, we ſhould (according to the Prophets counſell there) hide our ſelves in the *clefts* of the Rock (*p*) even the *blood* and *wounds* of the *Son* of God, which is the ſoules ſtedfaſt *Ankor* and *Refuge* in an evill and *ſtormy* day. (*q*)

(*p*) Cant. 2. 14.

(*q*) Iſa. 4. 6. Heb. 6. 19.

It is my *frequent* and earneſt deſire to the *Lord*, that all his people in theſe *Nations* (which have been the *ſtage* of many miraculous *providences*) may be thoroughly humbled. Such as have ſeen the Lord (with the eye of faith) will cry out with the Prophet (*r*) *Woe is me I am undone*, I am a man of *unclean* lips, and I dwell in the midſt of a people of unclean lips.

(*r*) Iſa. 6. 5.

Verily there is none of us that have cauſe to *boaſt*; we have all *ſinned*, and come ſhort of the *glory* of God; there is none that doth *good*, no not one. The beſt of us is but a *lye* and vanity, and we had need *pray* continually that God would not enter into *Judgement* with us, for we cannot *ſtand* before him.

It

It would be (in my poor apprehenſion) a *bleſſed* thing if there were among the Lords people, Magiſtrates, Miniſters, Souldiers (even from the higheſt to the loweſt) ſuch an *univerſall* ſerious ſelf-abaſement and *humiliatiṫn*, conſidering the *guilt* and evill which adhereth generally to us all, for our worldlineſs, faction, ambition, murmurings, fleſhly zeal, and paſſions, ſelf-ſeekings, dallying with Religion, variableneſſe and unſtedfaſtneſſe in the things of God, raſh ſwearing, violation of ingagements and Covenants, complyance with corrupt Opinions, doctrines, intereſts. In a word, for thoſe many evills wherewith even good men of ſeverall *ranks* and employments have been intangled and inſnared in the *management* of the late Wars, and publick *ſtupendious* Tranſactions in theſe Nations. Confident I am, there is no humble *watchfull* Chriſtian (employed at this day either in Civil or Military affaires) but upon ſerious *examination* will be ſenſible of many ſad miſcarriages and *ſiniſter* ends.

This univerſall *repentance* (accompanied with faith in Chriſts blood) might (through Gods grace) produce good effects in this time of our *ſojourning* in the *wilderneſſe*. And O that we could at length not only *word* it with God (who is an all-ſeeing *Spirit*) but in good *earneſt* take ſhame to our ſelves, and give glory to him, who will ere long abaſe the pride of all *fleſh*, that himſelf alone may be *exalted*.

Give

Give me leave to *conclude* with a word of humble *advice*, (which I truſt is from the Lord) Let it be your care (*Honoured* and beloved in the *Lord*) in theſe unſetled times, to keep cloſe (both in Judgement and practice) to *Blood*, Water, and the written *Word*, (by which *three* things the Lord comes into, and hath communion with his people. (*s*) To the *blood* of Jeſus for your reconciliation and *juſtification*. To *water* (whereunto the Spirit of God is compared) for your *ſanctification*, and for cleanſing you from all *filthineſſe* of fleſh and ſpirit (by the application of the *blood* of ſprinkling) and to the written *word* for your *direction*. To the Law, and to the *Teſtimony*, if men ſpeak not according to this, it is becauſe there is no *light* in them. (*t*)

(*s*) 1 John 5. 6.

(*t*) Iſa. 8. 20.

Be not *ambitious* and deſirous of the *Honours* of this vain, tottering, inconſtant, defiling *world*; ſeek not after that which will not ſatisfie an *Immortall* ſoule. Remember the example of *Moſes* and *Nehemiah*, men of choice and excellent *ſpirits*; nay of Chriſt your head and *Saviour*, who did not *pleaſe* but *deny* himſelf. Let your *moderation* be knowne to all men, the *Lord* is at hand. (*u*)

(*u*) Phil. 4. 5.

New-Sarum,
April 22.
1656.

Your Honours affectionate
Servant in the work
of Chriſt.

W. TROUGHTON.

THE EPISTLE TO THE READER.

Christian Reader;

THE Wise man saith, *That of making many Books there is no end*, Eccles. 12. 12. At this day especially, the world is full of Books, yea the Nation wherein we live, abounded with Theologicall Writings; which being duly considered, and withall, how unfit I am every way to speak or write of Divine Mysteries, thou mayest very well wonder that I should in such a time as this, thrust out this piece into the world, and the rather because divers godly men of eminent abilities, * have set forth Commentaries and Annotations on this *Psalme*, whose faithfull labours have been and are still exceeding profitable to the Church of Christ, and from whom, or some of them at least, I doe acknowledge that I have received much light in this *Exposition*. †

As we should not build our faith on mens Judgements (for that is but a humane Testimony, 1 *Cor.* 2. 5.) so we must take heed of slighting and grieving the Spirit of God in them, 1 *Thess.* 4. 8. 'Tis no disparagement to the most spirituall Christian to learn of the

* *Musculus, Rivetus, Mollerus, Ainsworth, Dixon, in* Ps. 45.

† *Ingenuum est fateri per quos profecerimus.* Plin.

the meanest Saint who is taught of God, much lesse should he set light by them who are enriched abundantly with the Gifts of Nature and Grace, and to whom God hath given skill for opening and Interpreting his Word.

I confesse, I have been and am still backward to publish any thing of this Nature, being conscious to my self of my great inability and weaknesse, and of that spirituall wisedome, gravity, meeknesse, and judgement which ought to be in those that write Books of Divinity, specially in this *Criticall* Age.

Besides, some may be ready to object that there is no *new* thing under the Sun, and that what is said by me, hath been said in effect by others before me: But yet I can alledge divers Reasons for publishing this Book.

1 The Lord did by his Spirit impresse some truths (in this Psalm) upon my heart in preaching and writing, and who knoweth but he may also set the same upon thy heart in reading what is here published, that thou mayest be the *Epistle* of Christ, written by the finger of his Spirit, 2 *Cor.* 3.3.

2 If I had met with a fuller Exposition of this Marriage Song in English (such there may be, but I have not seen them) I should not have published this; and yet I say still, That I doe honour and prefer the worthy labours of others far before mine own weak and inconsiderable abilities.

3 The *Reader* will meet with some things in this Exposition suitable to the present times, as those considerations touching *Allegories*, the in-dwelling of the Spirit himself in the Saints and the fifth *Monarchy*, which I have propounded: He may also find some truths which may appear *new* to him; for (according to our Saviours words) *Every Scribe who is instructed to the Kingdome of Heaven, should be like to him who bringeth out of his treasure* new *and* old, *Mat.* 13. 52 Again

4 This Book may (by providence) come into the hands of some well meaning soules, who through groundlesse prejudice debar themselves from hearing those

thoſe Truths which might miniſter light and edification unto them. Satan hath ſeverall wayes and methods to hinder the progreſſe of the Goſpel, and *prejudice* is one of thoſe Engines wherewith he batters at the Kingdome of Chriſt. If therefore I may (either by preaching or writing) diſcover and weaken the intereſt of Satan, and doe good to poor ſoules, I have my deſire.

And what though few ſhould be edified (by my poor labours) in this place where many ſeem to love the truth in one, and yet deſpiſe it in another, and ſo have the faith of Chriſt with *reſpect of perſons*, contrary to 1 *Cor.* 2. 5. *James* 2. 1. (a thing truly to be much lamented) yet if this work may be profitable to others at a diſtance, it will be a mercy, and I ſhall eſteem it far more then all my labours. I doe not here goe about to inſtruct the Learned and Skillfull (it might be thought pride in me ſo to doe) but the weak ones, and ſuch as the Apoſtle calls *carnall*, and but *babes* in Chriſt, 1 *Cor.* 3. 1. may peradventure be ſomewhat edified both in judgement and practice, by this Expoſition.

5 I might further add, That there are not ſuch opportunities as I could wiſh for preaching and diſperſing the Goſpel of Chriſt (good men being too much confined to Pariſh precincts) the conſideration whereof makes me the more willing that this ſhould be publiſhed.

Let but Chriſt be exalted, and his Truth proſper, and then it matters not much though the Creature be rendred contemptible and odious. That man is far from a faithfull Miniſter of the Goſpel, who hath not in ſome meaſure learned to goe thorough good and evill report, honour and diſhonour. *We are fooles for Chriſts ſake* (ſaith the Apoſtle) *but yee are wiſe in Chriſt; we are weak, but yee are ſtrong; yee are honourable, but we are deſpiſed; being defamed we intreat; we are made as the filth of the world, and are the off ſcouring of all things even to this day*, 1 Cor. 4. 10, 13.

I am convinced (Gentle Reader) that nothing that we can ſay or doe to beget a right underſtanding

among them that fear the Lord will effect it, till God appear more to our ſpirits, and humble our proud fleſh This is that which I earneſtly pray and wait for, this is that which will put an end to our confuſions. *When God cometh into his holy Temple, all the earth ſhall keep ſilence*, Hab. 2. 20. *His preſence ſtilleth the noyſe of the Seas, the noyſe of their waves, and the tumult of the people*, Pſal. 65. 11. When Chriſt rebuked the winds and the Sea, there was a great *calme*, Mat. 8. 26. Doubtleſſe the ſad jealouſies, diſſatisfactions, and quarrells, which are among Chriſtians at this day, cauſe many poor ſincere hearts who mourn in *Sion*, to retire themſelves, and live more contemplatively and alone, then otherwiſe they would doe, and yet (as a Father truly ſaid) we are never *leſſe* alone, then when we are *moſt alone*, for then God is with us. *Come my people, enter thou into thy Chambers, and ſhut thy doores about thee, hide thy ſelfe as it were for a little moment, untill the indignation be over paſt*, Iſa. 26. 20. *The prudent ſhall keep ſilence in that day, for it is an evill time*, Amos 5. 13. Clouds of darkneſſe, diſſatisfaction, and diviſion, gather more and more, which nothing can allay, or diſpell, but the glorious preſence of the *Sun* of Righteouſneſſe. Now it is neither *clear*, nor *darke*, but at *evening* it ſhall be light. This lightſome glorious evening is known to the Lord, though not to us, *Zech.* 14. 6, 7.

Chriſtian Reader, I doe tender the good of thy ſoule, and therefore give me leave (in this houre of temptation) humbly and meekly to propoſe unto thee ſome things by way of counſell and direction, wherein I ſpeak to my ſelf as well as to thee, and the Lord ſtrengthen us both by his grace.

I. Endeavour in the power of Chriſt to come to the reading and hearing of his word, and ſo to every part of Divine worſhip, with a ſingle teachable heart, willing to learn and to entertain truth for truths ſake. Mind the preſence of the great God, and beware of prejudice, and of a foreſtalled Judgement, which will render the pureſt Miniſtry & Ordinances, unprofitable. The Lord teacheth the humble, filleth the empty

ſoule,

ſoule, and dwelleth in the contrite ſpirit. *John* wept becauſe the *Book* was *ſealed*, waiting in humility for the opening of it, and behold the *Lamb* that ſate on the Throne, opened the *Booke* for him, and to him, *Rev.* 5. 4, 5.

II. Doe not impriſon the *light* when it ſhines into thy ſoule, hold not the truth in unrighteouſneſſe, *Rom.* 1. 18. But let it have full ſcope and elbow-room in thy heart and practice. The Lord takes away light from them that walk not in the *light*: When the light ſhines in a mans face, and he ſtruggles againſt it all he can, with principles of darkneſſe and carnall reaſon, and will not let the light of the Goſpel ſway in him; God often leaves ſuch a man to himſelfe. Sins againſt Goſpel light, and conviction, are ſins of a deep dye, and high aggravation. *He that knowes his Maſters will, and doth it not, ſhall be beaten with many ſtripes.* As the bodies of thoſe that live neareſt the *Sun*, are moſt hardned and ſcorched, ſo they that live under the light of the Goſpel, and have it ſwimming in their undeaſtandings, but doe not receive it in love, are commonly given up to the *ſtrongeſt deluſions*, and to the greateſt hardneſſe, brawneſſe, and inſenſibleneſſe of heart, 2 *Theſſ.* 2. 11, 12.

And here I cannot but bewayle the ſad condition of my poor *Native* Countrey, *Rom.* 9. 2, 3. * where many hopefull Plants not prizing the ſimplicity of the Goſpel (which holds forth a crucified Chriſt) have been blaſted by the Impoſtures and deluſions of Satan, to the great ſcandall of their Chriſtian profeſſion. And truly it is a great and unſpeakable mercy, (and ſo I doe thankfully acknowledge it) that ſome of my Chriſtian acquaintance, who were under thoſe ſtrong deluſions, are recovered out of the ſnare of Satan; let them henceforth take heed of ſlighting the blood, word, Miniſtry, and Ordinances of Chriſt, let them walk believingly and humbly before the Lord, leaſt they fall again into the pit of deſtruction, and ſo the latter part of the Tragedie be more dreadfull then the former.

* *Weſtmorland.*

III. Watch eſpecially againſt ſpirituall pride, leſt

you be overcome with this white *Devil*. Oh how apt are we to be puffed up with a high conceit of our ſpirituall excellencies and attainments, and to ſlight and deſpiſe others as far below our ſelves? How ready are we to ſay (at leaſt in our thoughts) *ſtand away, come not near to me*, for I am *holier* and more *ſpirituall* then thou art? I know more then thou doeſt, *Iſa.* 65. 5. What if ſome have greater gifts of nature and grace then others? ſurely they have no cauſe to be proud, and to boaſt of them: *What haſt thou which thou haſt not received? and why ſhouldſt thou boaſt as if thou hadſt not received it? If a man thinketh himſelf to be ſomething, when he is nothing, he deceiveth himſelf*, Gal. 6. 3. We are but Stewards in the Lords houſe, theſe Talents are beſtowed on us, not that we ſhould exalt our ſelves therewith, but that we ſhonld faithfully employ the ſame for the advantage of our Lord and Maſter. The greater the gifts are which the Lord beſtowes upon a man, the more humble, diligent, and faithfull he ought to be, for *Where much is given, much is required*; and the better and more excellent the things are, if a man be proud of them, the greater affront and injury he offers to God, from whom every good and perfect gift cometh. Theſe flowers grow not naturally in our own Garden, but are planted by grace above nature.

Spirituall pride is the evill of our times, there is much of it in our hearts, and 'tis neceſſary we ſhould have a *thorn* in the fleſh, that we may not be *exalted* above meaſure, 2 *Cor.* 12. 7. If Satan ſhould prevaile againſt you by this ſin (as he knowes the better how to tempt you to it, becauſe it was his own downfall) you are then loſt for ever, and all your gifts, knowledge, duties, ſufferings, and the great name which you have had among the Saints, will not help you, but rather aggravate your condemnation, ſo that it may well be ſaid that *the pride of thy heart hath deceived thee*, Obad 3. *Humility* is the way to true honour, but *Pride* (as the Wiſe man ſaith) *goeth before deſtruction, and a haughty ſpirit before a fall*, Pro 16. 18. From this root of bitterneſſe hath ſprung up the greateſt errors

from

from time to time, and many in our dayes having a high conceit of their own inventions, and ſuppoſed excellencies, and looking at the glorious Goſpel of Chriſt as a poor, low, empty thing, have caſt off (with contempt) the Scriptures, the Blood, Natures, and Offices of the Son of God, and are a ſhame to Chriſtian Religion. When men will not be wiſe to *ſobriety*, but in the pride of their hearts like *Lucifer*, ſoare aloft in vain and curious ſpeculations, no wonder if they have a *dreadfull* downfall. O dear Chriſtian Reader, let us tremble in the fleſh, and watch our hearts againſt the firſt riſings of *ſpirituall pride*.

IV. *Love not the world, neither the things that are in the world; if any man love the world, the love of the father is not in him*, 1 John 2. 15. This love of the world chokes the good ſeed, makes men to erre from the faith, 1 *Tim.* 6. 10. and renders the Miniſters of the Goſpel unprofitable. Hence many forward profeſſors have become miſerable *Apoſtates*: So *Francis Spira*, and *Demas* who deſerted *Paul*, and embraced this world: And alaſſe! how many in our times have in effect betrayed Chriſt and his cauſe, by an inordinate love of the riches, honors, and pleaſures of this world? having the *Moon* upon their heads, and the *Sun* under their feet; whereas on the contrary, they ſhould have the *Sun* (*i. e.* The glorious righteouſneſſe of Chriſt) upon their heads, and the *Moon* (*i. e.* all worldly and ſublunary things) under their feet, *Rev.* 12. 1.

A man may goe far in Religious exerciſes, as a Magiſtrate, as a Miniſter of the Goſpel, as a private Chriſtian, and yet in the end periſh by this ſin. Queen *Mary* ſaid a little before her death, *That if ſhe were opened, Calis would be found in her heart*. So truly it is to be feared, If the hearts of many eminent profeſſors were opened, the inordinate love of the world would be found in them; and this is like to be the ruine of many, if God doe not humble them, and give them power againſt it by faith, for this is the *victory* that overcometh the world, even faith in Chriſt, 1 *John* 5. 4. Earthlymindedneſſe is a ſecret cloſe cor-

ruption: The ſubtill heart of man hath ſo many evaſions, turnings, and windings, that it is a hard matter to convince him of it. O let us be jealous herein over our own hearts and wayes: The moſt heavenly minded Chriſtians will acknowledge and bewayle before the Lord and his people, their too much conformity to, and compliance with this world

V. Take heed of reſting in outward *formes* of Church fellowſhip, Baptiſm, *&c.* Not that I am againſt theſe, either in judgement, or practice; bnt I fear, that many who ſeem to be zealous for the outward part of worſhip, reſt much in the letter and outſide of things, being too too apt to cenſure their brethren, who are not of their particular ſociety and opinion. And truly I have obſerved, that divers Chriſtians who have been forward, yea, rigid for the outward part of worſhip, not minding as they ought to doe, the *vitalls* of Chriſtianity, have at length caſt off thoſe *formes* as carnall and beggerly Rudiments. None ſo ready to abandon Church fellowſhip and Ordinances, as thoſe who have abuſed them, aſcribing that honour to them which particularly belongs to Chriſt and his Spirit. Religion (eſpecially now under the New Teſtament) lyes not ſo much in outward *Obſervation*, as in the Spirit and inward man, *John* 4. 24. Though the outward part of worſhip is not to be neglected, as there is opportunity.

VI. Let it be your care to love all the people of God, and in your place to tender and promote the generall intereſt of the Saints throughout the world, though thouſands of them in ſome things differ from you. Truly I have found it hard to love thoſe that are not of my Opinion, but there is much pride in this; can we give light to a diſſenting brother till the Lord perſwade him? Did not the Lord wait long for us, before we embraced the light? Though many Saints be not ſatisfied with our practice in every part of worſhip, yet ſo far as they will joyn with us, let us joyn with them: If they will but pray with us, or receive one of the *Seales* with us, though not both: If they will but diſcourſe with us of the things of

Chriſt,

Chriſt, though they will not hear us preach, yet let us cheriſh theſe beginnings, remembring that golden Rule of the Apoſtle, *As many as are perfect let them be thus minded, and if in any thing ye be otherwiſe minded, God ſhall reveale even this unto you*, Phil. 3. 15. Let us ſeek to overcome the ſcrupulous weak Chriſtian by love, and if he will ſtill keep at a diſtance from us, yet let not the fault be on our ſide.

And here we ſhould conſider the true ground of *Communion* of Saints, which is not their concurrence in this or that controverted point, but their fellowſhip with Chriſt the head. This being manifeſted (though never ſo weakly) we ought to receive them (though not to doubtfull diſputations) *Rom.* 14. 1. *That which we have ſeen and heard, declare we unto you, that you may have fellowſhip with us, and truly our fellowſhip is with the father and the Son*, 1 Jo. 1. 3. How can that man anſwer it in the great day of the Lord, who now refuſeth communion with ſuch as he is perſwaded have communion with Chriſt? Let us not ſet bounds and limits where the Lord hath ſet none, but left us free. Nor ſhould we only have a tender regard to weak believers, but alſo to poor ſinners who are yet without Chriſt; we ſhould even weep and lament over their ſoules, as Chriſt did over *Jeruſalem*. Some may be ready to ſay, that they are poor ignorant carnall wretches, and have nothing to doe with the Ordinances of God, and in the mean while neglect their ſouls. But we ſhould goe to them, and beſeech and intreat them with tears in our eyes, again and again, to be *reconciled* to God, 2 *Cor.* 5. 20. This is to be minded as Chriſt was, who converſed with Publicans and ſinners, and cheriſhed in them the weakeſt beginnings, and O that there were ſuch a Goſpel compaſſionate ſpirit among us!

VII. For the Lords ſake let us not turn Religion into *faction* Salvation by Chriſt is common to all believers under various diſpenſations, *Jude* 3. And therefore we ſhould not ingroſſe Chriſt to any one party, ſo as to exclude others that believe on him. Some ſay they are of *Paul*, ſome of *Apollo*, ſome of

Cephas, and ſome of *Chriſt*, 1 Cor. 1. 12. When men ſhall ſpeak ſo of Chriſt, as if he belonged only to them and their party, what is this elſe but pride and faction? Shall we ſerve a party or faction for intereſt ſake, to the prejudice of the common Cauſe? God forbid; is Chriſt divided? Was this or that man, party, or Opinion crucified for us? We are Chriſtians, and ought in this reſpect to own no other head nor Maſter, but Chriſt. The Apoſtle writes to the Saints at *Corinth*, and to all that call on Chriſt, *theirs* and *ours*, 1 Cor. 1. 2 Some there are in the world (but let not us be of that number) who will rather make ſhipwrack of the Goſpel, and of Religion, then forgoe an Opinion, or faction, which they violently adhere unto: Theſe will admire or condemn things, not as they are true or erroneous, but as they are aſſerted and maintained by their own party, or that which is oppoſite.

The *Phariſees* perceiving that *Paul* was of their judgement, in oppoſition to the *Sadducees*, though before they had condemned him for a blaſphemer, yet now they were ready to ſay that he was taught by a good Angel, *Acts* 23. 6. 'Tis an excellent thing to have our light and faith in matters of Religion, only in Chriſt, and not in man. Such as have their eyes in other mens heads, cannot ſee their way clear before them at noon day, and therefore are impetuouſly carried on more by *faction*, then by Chriſtian Judgement and conſideration.

VIII. Intangle not thy ſelf with unprofitable diſputes, and things that tend to diviſion, and to the breach of peace and love. Some will be ſuch *Scepticks*, as that they will queſtion every thing (delighting themſelves in a ſpirit of contradiction and oppoſition) and ſo come to be ſetled in nothing. There are Principles in Divinity which are to be taken for granted, rather then to be diſputed. He that will for diſputation take frequently queſtion every truth, will not conſtantly adhere to any truth. Since we diſpute ſo much (though bleſſed be God light hath broken forth, the Lord working one contrary by another, yet)

yet) there is a great decay of ſpirituall heat, and of the practicall part of Religion. The Apoſtle ſpeaks * of doting about Queſtions, which ſignifies to be ſick and languiſhing; intimating that unprofitable diſputes doe but weaken and conſume the vitalls of Chriſtianity: inſomuch that a *Papiſt* was wont to ſay, *That he prized that little time which he conſtantly ſet apart every day for the examination of his conſcience, far more then all the other part of the day, which he ſpent in his voluminous Controverſies.* * 1 Tim. 4. 6. νοσῶν. *Swarez.*

IX. Mind therefore the things which tend to peace, love, union, edification; this (I confeſſe) is eaſily ſaid, but it is not ſo eaſily practiced. A perverſe ſpirit is mingled among us, *Iſa.* 19. 14. Peace, love, and brotherly forbearance are in a manner departed from us. *For the diviſions of Reuben there are great thoughts of heart.* Sad impreſſions upon the ſpirits of watchfull Chriſtians, *Judg.* 5. 15. *The great houſe is ſmitten with clifts, and the little houſe with breaches.* Amos 6. 11. Diviſions, yea ſubdiviſions in Church and Common-wealth, among all ſorts of men, and the Lord knowes whereunto theſe things may come in our time. Our God ſeems to hide his face from us, and to caſt a *vaile* upon all the attempts and endeavours of his poor ſervants, after peace, and union, and reformation. The prejudices, exaſperations, and animoſities of ſeverall parties are grown to ſuch a height, that nothing can allay them but ſome powerfull extraordinary appearance and operation of God to and upon mens ſpirits. Howbeit (Dear brethren) though peace and love and union ſeem to depart from us, even ſo far, that they are not like to be overtaken by us of this Generation, yet it is our duty to purſue after them, if that we may overtake them, *Rom.* 14. 19. We have an abſolute indiſpenſable Command to be at peace and unity with all the people of God, *Mark* 9. 50. 2 *Cor.* 13. 11. *Epheſ.* 4. 3. and to ſilence and huſh all animoſities and differences. The Apoſtle writing to the *Corinthians*, enquires not into the cauſe of their diviſions, but enjoynes them whatever the cauſe be, to be quiet, and to ceaſe from contention,

1 *Cor.*

1 *Cor.* 1. 11. 1 *Cor.* 3. 3. And ſo when there was ſtrife among the *Phillippians*, he ſtates not the controverſie as to Opinions, but gives Rules againſt pride, and vainglorious affectation. *Phil.* 2. 3, 4. *Conſtantine* that good Emperor, when the Chriſtian *Biſhops* had written letters to him of bitter complaints one againſt another, he would not vouchſafe to read them, but threw them into the fire.

We cannot but hope that ere long the Lord will make ſome viſible proviſion againſt the ſcandall of diviſions among Chriſtians, that the world may be convinced that the Saints are one in Chriſt, whoſe glory is herein much concerned, *John* 17. 23.

Many ſweet Rules are propounded in the Scripture, and inlarged upon in the Writings of godly men, for uniting the Saints, and compounding their differences; as namely, That they ſhould love one another, and exerciſe brotherly patience and forbearance: That they ſhould ſtrive to be of one mind and judgement, and endeavour after more holineſſe and purity in worſhip and in converſation: That they ſhould walk humbly, and think better of others then themſelves, and look not only on their owne things, but alſo upon the things of others: That they ſhould come to brotherly and friendly *Collations*, and handle the points in difference, rather by way of caſe then controverſie, rather in a way of amicable and friendly diſcourſe, then Scholaſtick diſputation, in which commonly men ſtrive more for victory, and to gaine applauſe, then for truth. In a word, all of us in our ſeverall places ſhould ſtudy uniting Principles, and uniting practices.

Theſe Chriſtian Rules and exhortations are ſweet and ſeaſonable, but when we have ſaid all that we can, we muſt look beyond our ſelves, and all our endeavours, by the eye of faith, to Jeſus Chriſt the univerſall everlaſting *Peace-maker*, and reconciler, who when he offered up himſelf on the Croſſe to God the father, all the Saints notwithſtanding their manifold differences were repreſented in and by him as *one entire body*, Eph. 2. 16. Nor did he only remove that enmity

mity which was in us againſt God, and ſo reconcile us unto God, but alſo that enmity which ſhould be in us one againſt another, carrying up with him to the Croſſe all our enmities, feuds, and diſcords, and burying them in his blood. * The generall peace and reconciliation of all the Saints, even among themſelves, is already effected and concluded in Chriſt their head and Repreſentative, and it ſhall in due time be wrought in and among themſelves by the Spirit of love and peace. Chriſt is engaged hereunto, and as a pledge thereof he made peace between *Jewes* and *Gentiles* (in the primitive Church) who were at as great variance as ever two ſorts of people were. All the Saints though now they keep at a diſtance, and will not come together, yet they all meet together as one Body or Army in Chriſt, when he ſuffered upon the Croſſe, and alſo in his Reſurrection and Aſcenſion into Glory, who although he died, roſe again, aſcended, and doth intercede for every Saint ſingly, yet he did and doth alſo perform theſe acts for all the Saints joyntly and collectively conſidered as one body; and the Lords Supper, which is a feaſt of Peace, Love, and Unity (following the Oblation of the Sacrifice on the Croſſe) ſealeth up viſibly and apparently this generall peace and union among all Saints, and engageth them all hereunto. *We are all made to drinke into one Spirit.* This is a feaſt of Amity and Concord, though alaſſe the people of God cannot agree about it, nor about the other Sacrament, which nevertheleſſe ſeales up their union in one body, 1 *Cor.* 12. 13.

* See Mr. *Tho. Goodwins* Serm. on *Epheſ.* 2. 16.

What ſhall I further ſay?

1 Chriſt hath purchaſed this peace and union.

2 He hath alſo prayed and ſtill prayes for it, *John* 17.

3 He is given for a *Covenant* of Peace, not only to make peace between God and us, but among our ſelves.

4 God hath promiſed it as a New-Covenant bleſſing, that we ſhall have one heart, and one way, *Jer.* 33. 39. *Ezek.* 19. 11. Let us improve theſe conſiderations

rations by faith, and goe to the God of Peace for Peace, who loveth, worketh, and giveth peace alwayes, 2 *Theſſ.* 3. 16.

X. Learn (and the Lord teach hee by the Spirit of wiſedome and revelation, *Epheſ.* 1. 17.) to be a wiſe and diſcreet Chriſtian. Spirituall wiſedome (which is a rich bleſſing) is much wanting in many Saints who have ſtrong affections. Zeale is good, but yet if it be not tempered with wiſedome and knowledge, it will prove like fire in the midſt of the houſe, dangerous and deſtructive, *I bear them record* (ſaith the Apoſtle) *that they have a zeale of God, but not according to knowledge*, Rom. 10. 2. A Chriſtian that exerciſeth ſpirituall wiſedome, doth not only propoſe to himſelf a right end, but alſo ſutable means and inſtruments, and the fitteſt time and ſeaſon for accompliſhing that end. We are not only to abound in *love*, but to abound in it in *all knowledge and judgement*, Phil. 1. 9. Never had we more need of ſpirituall wiſedome, then now, to know how to order our converſation aright, in theſe perillous times; to be as innocent as Doves, and yet as wiſe as Serpents. If we beg of God that wiſedome which is pure and peaceable, he will give it us without upbraiding, *James* 1. 5. yea, he will fill us with the knowledge of his will, in all wiſedome and ſpirituall underſtanding, *Col.* 1. 11. We have a gracious Promiſe (which the Lord hath ſet upon my heart) *That the raſh ſhall underſtand knowledge*, Iſa. 32. 4. And the way of holineſſe ſhall be ſo plain, that fools ſhall not erre therein, *Iſa* 35. 8. Wiſedome, counſell, and underſtanding are with the Lord.

XI. Be much in ſecret *prayer* and *meditation*. What a man is really, he is alone, when none but the all-ſeeing God beholds him. Extrinſecall motives in publick Aſſemblies may raiſe and elevate the affections, and carry a man far in the performance of Religious ſervices, and yet his Principles and ends may be carnall and ſelfiſh. Spirituall meditation (I fear) is much neglected by Chriſtians, and that many (I can ſpeak ſomething from experience) who frequent Church meetings (which yet ought to be frequented) and

are

are forward to ſpeak of the things they know (if not of the things they know not) are remiſſe in this heavenly exerciſe of Meditation. If they can but with volubility of expreſſion, and enlargedneſſe of affections, manage a duty ſo as to be approved by thoſe whom they judge to be ſpirituall, they are ready to bleſſe themſelves, and take up their reſt here. Are there not ſome at this day who formerly expreſſed themſelves like Angels in the Aſſemblies of the Saints, but now having (with the crafty Cardinall) catched the Fiſh, they throw away the Net as of no further uſe? A Chriſtian may be forward in frequenting meetings, and ſpeaking to the edification of others, yet he himſelf will make but little progreſſe in Chriſtianity, if he be not frequent in ſecret prayer, reading the word, meditation, and comparing ſpirituall things with ſpirituall.

O let us be much in prayer; *Pray for the peace of Jeruſalem all ye that love her*, Pſal. 122. 6. *Ye that make mention of the Lord, keep not ſilence, and give him no reſt till he make Jeruſalem a praiſe in the earth*, Iſa. 62. 6, 7. Let us now in good earneſt goe to God by faith, and by prayer; we have gone too long to *Aſſur* for help, vaine is the help of man. Ariſe O Lord, vindicate thine own name, and deliver thy people. As bleſſed *Perkins* * ſaid of his, ſo much more may we ſay of our times, *Prayers are fitter for us then diſputes.* Let us (as *Luther* was adviſed by his friend) goe and cry Lord have mercy upon theſe Nations, and thy people therein. Things ſeem to be paſt help in reſpect of ſecond cauſes, but the Lord can help us. *By terrible things in righteouſneſſe wilt thou anſwer us, O God of our ſalvation, who art the confidence of the ends of the earth*, Pſal. 65. 5. The Lord will *be terrible out of his holy places*, out of his Church he will ſhew himſelf a dreadfull God to them that fear him not, but eſpecially to the ſinners in *Sion*, who ſhall be afraid, and to the Hypocrites whom fearfullneſſe ſhall ſurprize, *Pſal.* 68. 35. *Iſa.* 33. 14.

* *Non ſunt iſta litigandi tempora ſed orandi.*

Bear

Bear with me (*Gentle Reader*) for inſiſting ſo largely on theſe things; truly they are much upon my heart, and I look on them as very ſeaſonable to be ſpoken; they are not ſudden, but premeditated thoughts and conſiderations, which perhaps may come into the hands of divers of my Chriſtian acquaintance in ſeverall parts of theſe Nations. If I ſhould write no more whilſt I abide in this Tabernacle, my laſt words to my fellow Chriſtians ſhould be (by the Lords aſſiſtance) to this purpoſe.

I will add but one word more touching this book, namely, That I have endeavoured therein (according to my poor skill) to be plain and methodicall, not willingly in the leaſt miſinterpreting any part of this excellent Marriage Song. Many Texts I have quoted, and not recited the words, leaſt the Book ſhould ſwell to a great bulk, and ſo be burdenſome to the Reader, to whom I would not willingly be tedious, as knowing that edification lyes not in a multitude of words. *God is in Heaven, we are upon Earth, therefore our words ſhould be few*, Eccl. 5, 2.

There is (*Chriſtian Reader*) a Spirit, a Myſtery in the Scriptures (as we read of a Spirit in the wheels of Providence, *Ezek.* 1. 20.) and this Spirit is chiefly to be regarded in reading the Scriptures and Commentaries thereupon, without eying this Spirit, thou mayeſt read much and often, and yet profit little or nothing.

I had thoughts once of publiſhing a Treatiſe of the Nature and Operations of the *Spirituall Man*, from 1 *Cor.* 2. 15. And alſo a Diſcourſe of Gods unchangeableneſſe, and the Myſtery of Divine Providence, from *Ezek.* 1. 16. But I ſhall further conſult the Lord, and take direction from him, before I publiſh thoſe Treatiſes.

And now Chriſtian Reader, *the Lord be thy Teacher, and make this Book a Bleſſing to thee; for except*

except the Lord build the Houſe, our labour will be in vain, Pſal. 127. 1.

Saliſbury, *Feb.* 12. $165\frac{6}{5}$

The

The Candid Reader is desired to passe by, or to Correct with his pen, these following *Errata's*, which have escaped the Presse, by reason of the Author's absence.

ERRATA.

PAge 10. *herein subioyne*, for *here subioyne*. p. 11. *talked*, for *talked Before tryall*, for *for tryall. &c.* for *and*. p. 15. *cole*, for *coale*. p. 41. *Saints*, for *soules*. p. 47. *the high God*, for *the most high God*. p. 60. *is one*, for *in one*. p. 145. *competion*, for *competition*. p. 152. *prese*, for *present*. p 170. *the world*, for *the word*. p. 179. *them*, for *then*. p. 184. *the Lord will make*, for *the Lord make*. p. 225. *Hellulim*, for *Hillulim*. p. 234. *Oecolampadin*, for *Oecolampadius*. p. 235 *mavietum*, for *inquietum*. *at*, for *ad*. p. 240. *hand*, for *land*. p. 243. *from of from*, for *from of*. p. 268. *and heaven*, for *in heaven*.

An Exposition on the 45. Psalm:

The *INTRODUCTION.*

THis *Psalm* doth in an *Allegory*, excellently describe the mysticall marriage between *Christ* and his Church, under the type of King *Solomon*, and his Queen: the glory, and magnificence of whose marriage, and Court, did but shadow forth this; and therefore though we may take notice by the way, of *Solomon* and his Queen, yet *Christ* mysticall is chiefly aymed at in this *Psalm*: many things therein being only applicable to him.

It is much like the *Canticles*, which is also an *Allegory*, borrowed, from the fellowship between husband and wife, to signify the Intercourse and communion which is between *Christ* and his Church. The Booke of *Daniel*, and the *Apocalypse*, with the History of *Abrahams* family, mentioned, *Gal.* 4. 24. are likewise *Allegoricall*; with other passages in *Scripture*.

In an *Allegory*, a further thing is meant then is plainly expressed in words: yet nevertheless we must avoid the extreams of *Papists* and other Monkish men, who under pretence of *Allegories* and mysteries, make of the *Scrip-*

tures a nose of wax, and turn the whole History of the Bible, *Christ*, sin, death, heaven, hell, and all into an *Allegory*; some tell us that the whole letter of the *Scripture* holds forth only a *Covenant* of works; and so reduce all, to a *Spirit* and light within them: evacuating, and laying aside *Christ* Crucified, his Blood, merits, offices, word, Institutions, as Types and shadows of that Glory which is revealed in them.

* *Caro concupiscit adversus Spiritum, id est Historia & Scripturæ Carneus seu literalis intellectus, Contra allegoriam & Spiritualem Doctrinam repugnat. Literatis Scripturæ intelligentia arceat a regno dei, allegorici Sensus Cœlum aperiant &c.*

Some of the ancients did miserably pervert the Scriptures by bringing in vain and groundless *Allegories*: *Philo Judæus*, Expounds *Paradise*, to be the Soule; *Man* to be the mind; the *Woman* to be the sense; the *Serpent* to be delight; the Tree of knowledge of good and evil to be wisdome; and the rest of the Trees to be the vertues and endowments of the mind: whither will not the wanton wit of man (otherwise sober) mislead him?

Origen one of the Fathers was a great admirer of *Allegories*; writing on the words of the Apostle, *The flesh lusteth against the Spirit*, Gal. 5.17. That is (saith he) * the Historicall or *Literall Sence*, fighteth against the Spirituall or *Allegoricall* sense of *Scripture*; and again, the *Literall* Sense, which is Carnall, keeps men from, But the *Allegoricall* Sense, opens the Kingdome of *Heaven* to them. But see and admire the wisdom of *God*! whereas this man expounded almost all other Scriptures *Allegorically*, he applyed *Math.* 19. 12. Literally, and so gelded himself.

Now because *Allegories* have been and are still much abused, I shall propound 3 or 4 *Considerations*, which may minister some light to the Reader therein.

1 Consid. *There is but one true sense of* Scripture.

First, whereas *Papists* and others make severall Senses of *Scripture*, a *Literall* and a *Spiritual* sense; and the Spirituall they divide into *Allegoricall*, *Tropologicall*, and *Anagogicall*; we must know that there is but one full, true, and entire sense of *Scripture*, intended by the holy *Ghost*, and that is the *Literall* sense; which is sometimes expressed by the Spirit of God in proper, and sometimes in borrowed & figurative terms: a man may aswell bring in a hundred severall senses, as two or three varying one from another. The Literall and Spirituall are not severall senses, but severall *Illustrations*, applications, or uses of *Scripture*, or a *Compound* sense (as some Phra-

ses)

it) whereof there are two parts, literal, and figurative, which make up one entire *Sense*, which is fulfilled two manner of ways, *i.e.* in the type, and literally in the thing signified. 'Tis not denyed but that there is a vast difference between the *Naturall* man and the *Spirituall* mans knowledge of the word of God, as there is between a naturall, and a spirituall light and principle: But then this difference is in the person or subject knowing, not in the *Scriptures* or object known.

Secondly, Allegories are not to be admitted, but where the *Scripture* it selfe doth warrant them; and Commonly where an *Allegory* is propounded, there it is also expounded, as in *Gal.* 4. 24. *Which things are an allegory* (or, by which things another thing is meant) for these are the two *Testaments*: nor hath this history of *Abrahams* family two severall Senses; the one proper and literall, the other figurative and mysticall; But they are two parts or Branches of one full entire sense, and so intended by the holy *Ghost*: for not only the bare History, but also that which is thereby signified, is the full sense of the holy *Ghost*.

2 Consid. *Allegories are to be Cautiously admitted.*

Thirdly, The learned *Papists* themselves confess, that no convincing demonstrative argument can be taken from the *Allegoricall* sense, either to Confute, or to Confirme any point of Doctrine; and therefore much lesse from that which they call *Tropologicall*, or Anagogicall. Allegories may serve to illustrate the Truth, but we are not to build our faith upon them.

3 Consid. *Allegories are not argumentative Theologia Symbolica, non est argumentativa*, Tho. Aqui.

Fourthly, As it is dangerous to bring in allegories where the *Scripture* doth not warrant them, and to take those words *Figuratively* which should be taken properly; So on the other hand, 'tis no lesse dangerous, to take those Texts properly, which should be taken figuratively: as *Joh.* 10. 1. *Joh.* 15. 1. 1 *Cor.* 11. 24. *Matt.* 17. 12. *Matt.* 16. 6. *Joh.* 3. 3. *Matt.* 3. 11. The *Papists* by expounding those words, *This is my Body*, literally, which should be taken figuratively, have brought in that monstrous Idoll of *Transubstantiation*. And whereas *John* speakes, *Matt.* 3. 11. of being Baptized with *Fire*, The *Abyssini* taking the words *Literally*, instead of Baptizing their Children with water, they marke them with a hot-

4 Consid. *Tis also dangerous to take that literally, which ought to bee taken figuratively.*

iron.

In what Cases allegories are to be admitted.

Quær. ——— *But when ought we to leave the proper and literall, and adhere to the figurative sense?*

Ans. 1. When the proper sense is against common *Reason*, or 2. against the rule of *Faith*, or 3. against good *Manners*; then are we to depart therefrom, and adhere to the *Figurative*; comparing such Texts with other cleare *Scriptures*, where the Truth at least in *fundamentals* is plainly laid down in the letter. Concerning this (that I may not be too tedious) I refer the Studious *Reader* to *Weems Christ. Synagog.* Lib. 2. Cap. 1. p. 216. *&c.* Pareus on *Gal.* 4. 24. Perkins on *Gal.* 4. 24. Mr White on the Scriptures, *p.* 167.

An Exposition on the 45. Psalm:

[The Inscription] *To the Chiefe Musician on Shoshannim, for the Sons of* Corah: Maschil. *A Song of Loves.*

THe *Inscription* it selfe demonstrates the Spirituall excellency of this *Psalm:* that it is of great weight, and Concernment, and therefore ought to be diligently studied by us, and that upon these *Grounds.* *Reasons why we should diligently study this Psalm.*

First, Because 'tis Directed to the publique *Minister* of *Gods* worship, to be used in the Solemne publique prayses of *God*; a *Song to the Chiefe Musician on Shoshannim*, &c. 1 Reas.

Secondly, In regard of the Title *Maschil*, a *Song* appointed to minister Knowledge and Instruction to the Church of Christ in all ages; and that, 1. Concerning the *Grace*, Beauty, Majesty, and glory of the Kingdome of *Christ*. 2. The Spirituall priviledges and Benefits which redound to his *Church*. 3. Touching the obligations which lye on the *Church*, and the duties which she should performe to Christ her husband: Great *duties* and services are required, where great *dignities* and priviledges are bestowed. 2 Reas.

Thirdly, Because it is directly and Immediately applyed by the holy *Ghost*, as the Speech of the *Father* to 3 Reas.

Christ: So that the mystery of the *Trinity*, the *Father*, in and to the *Son*, by the *Spirit*, is opened in this marriage-*Song*; *Christ* the Son being the person chiefely aymed at.

4 Reas. 'Tis a *Song of Loves*, in the plural number, incimating the Transcendent excellency of the Love of *Christ*, or *Gods* Love to us in *Christ* (above all other loves;) In whom there is the perfection of all Loves, heighths, depths, lengths, Breadths, Glorious Dimensions which we cannot fully comprehend, *Eph.* 3.18,19.

Instructions drawne from the Inscription.

Hence we may draw some *Instructions*.

1 Instruct. First, let us learne to live on *Christ* alone, who hath the perfection and fulnes of all Loves, of all excellencies in him: why wilt thou, O my *Soul*, ran a sharking after Creatures? why wilt thou feed on husks and things that profit not? *Isai.* 55.2. Behold, here is *Meat* enough for thee in thy *Fathers* house, *Luk.* 15.17. To decline the love of *God*, and to live on Creature perishing love, what is it else, but to forsake the *Fountain* of living water, and Digg broken *Cisternes* that will hold no water? *Jer.* 2.13. Divine love and goodnes is that only which must satisfie the Soule. Others desire wine, corne, and oyl, But *Lord* do thou lift up the *light of thy Countenance* upon me, *Psal.* 4.6.

2 Instruct. *Secondly*, The Lord would have us (though never so vile in our selves) to be fully perswaded of his *Love*: As the *husband* bids his wife cast away Jealousies, and be confident of his Love; so deales Christ with us. *Him that Cometh to me*, I will not, I will not in any wise *cast out*, Joh. 6. 37. How did he condescend to *Thomas*, notwithstanding his peremptorines in unbelief? *Reach hither thy hand, and thrust it in my side, and be not faithles but beleeving*, Joh. 20.27. Me thinks I hear him speake in this or the like language: Be not *Jealous*, but entertain good thoughts of me; I am not a *hard Master*; I am not an unkind *husband*; I put not new wine into old *Bottles*, Matt. 9. 17. I lay not heavy *Burthens* upon my people. How ingenuously doth he deale with his *Disciples*, and with us in them? *Joh.* 14. 2. I goe to *prepare a place* for you; In my *Fathers house* there are many *Mansions*: were it not so, *I would have told you*. I love you so well, that I would not have *Concealed* it from you.

This

This *Song* which diſplays the Love of *Chriſt* in its Colours, is called a *Song* of Loves; his love being a great *Love*, yea the greateſt *Love*. Compare wee *John* 15.13. with *Rom.*5.6,7,8,9,10. He *Loved* his *Church*, and gave himſelf for it, *Eph.*5.25. he *Loved* me, and gave himſelf *for mee*, Gal. 2.20. Yea he *Loved* us out of or from the *pit of Corruption*: his *Love* was ſo ſtrong, ſo powerfull, that it pull'd us out of the deep *pit* and *mire*, wherein otherwiſe we had been overwhelmed, *Iſai.* 38.19. *Zac.*9.11. 3 Inſtruct.

Laſtly, Learne hence, that the more we are acquainted with the Love of *God*, and dwell and abide in Love; the more we Reſemble him who is *Love* it ſelf: 1 *Joh.*4.16,17. If he ſo loved us, how ſhould we love one another, yea our enemies? though not with a love of *Complacency*, yet with a love of *pity*; The Lord having in love and pity reconciled us when we were enemies.

So much for the Inſcription.

Verſ. 1. ***My heart is inditing a good matter: I ſpeake of the things which I have made touching the King: my tongue is the pen of a Ready Writer.***

This *Epithalamion* or marriage-Song may be divided into two generall parts. In the *Nine* firſt verſes, *Chriſt* the *Bridegroome*, and his Glorious excellencies are Commended: and in the verſes following, the dignities and honors of the Church, the *Bride*, or Lambs wife, are deſcribed; and ſhe withall Inſtructed in her *duty* to her husband. Now though the Kingdome of Chriſt ſpoken of in this *Pſalm*, Beareth date from his death; yet it will appeare more *Glorious* in this world, before it be given up to the Father, and *God be all in all*, 1 Cor.15.28.

The *Firſt* verſe containes an *Encomium*, or Commendation, by way of preface, which the Spirit of *God* aſcribes to this excellent *ſong* in foure reſpects, as 1. It is a Good *Matter*. 2. It was penned by *divine* Inſpiration; the Spirit of God filling the heart and inflaming the affections in the penning of it. 3. It treats of *Chriſt* the King, who is exalted by the Spirit, *Joh.*16.13,14,15. It

tends to the comfort and edification of the *Church* in all ages.

1 Obſer. *The Conjugall love of Chriſt is a good matter.*

First, [*It is a good matter*] Hence learne,

That the Grace and love of Chriſt towards poor ſinners, his eſpouſing and taking them into communion with himſelf, (whereas by nature we are all ſtrangers and enemies to him) *is a ſweet ſubject to inſiſt upon; glad Tydings; yea the beſt tydings that ever came to the ſons of men*; and therefore may well be called a *good matter.*

Reaſons hereof.

1 Reaſ.

First, 'Tis a *matter* that moſt concerns *Gods* honor; a matter wherein the *Glory* of his mercy, wiſdome, power, Juſtice, Truth & faithfulneſs doth eminently ſhine forth; herein he hath *abounded* towards us *in wiſdome and prudence*, Eph. 1.8. Mercy and *Truth* are met together, *Righteouſneſs* and *peace* have *kiſſed* each other, *Pſal.* 85. 10, 11. *Rom.* 3. 25, 26. *Joh.* 3.16. 1 *Tim.* 1.15. *Joh.* 1.18. 2 *Cor.* 4.6. *Rom.* 1.16. Nor can we rightly and to purpoſe honor the Lord in our generation, unleſs we have a Spirituall knowledge of this *excellent matter.*

2 Reaſ.

Secondly, as it concernes *Gods Glory*, So the *ſouls* everlaſting felicity: which two the *Lord* hath linked together in his infinite *eternall wiſdom* and councell. As for the *ſoul* of man, 'tis a *ſpiritual*, Immaterial, Immortall ſubſtance, capable of *Eternall* Bliſſe or woe. *What will it profit a man, to gaine the whole world, and loſe his ſoul?* Mark. 8.36. Now therefore that which enricheth the *ſoul* to eternity, muſt needs be an excellent *matter.* Such a matter is the ſubject of this *ſong*, Luk. 2.10, 11. Mark 16.16. 2 Tim. 1. 10. Yea 'tis that field, wherein the rich *Pearle* lyes hid. *Matt.* 13.44, 46.

1 Uſe.

Firſt, Then let this excellent *matter* be welcome to thee: for it is *worthy* of all acceptation, 1 *Tim.* 1.15. Entertain it therefore with ſutable affection: Oh what low and Carnal thoughts have we of the Goſpell and things of *Chriſt*! as if they were ſleight and triviall matters! This is no ſmall ſin: how will they *eſcape*, that *neglect* ſo great *Salvation*, Heb. 2. 3. Not only they that openly oppoſe, but they that neglect and *undervalue* it, ſhall periſh: even the feet of ſuch as bring theſe glad tidings, ſhould be *beautifull* and acceptable, *Rom.* 10.15. as *The Paranymphi* or friends of the *Bridegroom*, are well eſteemed of by the *Bride*, for their relation to the *Bridegroom.*

Secondly,

Secondly, Be diligent in ſearching out this *matter* in the uſe of means, as prayer, reading, hearing, conference, meditation, and above all, in the Conſtant exerciſe of faith and dependance on *Chriſt* in his *prophetick* office, for his effectuall *Teachings*; he being the great Prophet of his Church, whoſe teachings do infinitely excell all the teachings of men. As *Solomon* ſpeaks concerning civill affaires, 'Tis the *honor* of a *King* to ſearch out a *matter*, Prov. 25. 2. ſo it is much more the honor of a *Chriſtian*, to ſearch out the depth of this matter, by how much *ſpirituall* things do excell humane matters. 2 Uſe.

Thirdly, It blames the preſent generation of Profeſſours, for minding and talking much of worldly *matters*; one mans time is wholly drunke up with inquiring after State-matters; Another ſpends his whole time in his *Trade*; nay perhaps he thruſts himſelf into three or foure ſeverall *Trades*, that he may get *gaine*, and grow great in the world; Thus men plunge themſelves over head and eares in earthly things; their hearts, tongues, and Time being wholly taken up therewith; So that in many dayes together they ſcarce have a *ſerious* thought or word of this excellent *matter*. The primitive *Chriſtians* were otherwayes minded, who diſcourſed ſo much of the *Kingdome* of heaven, and their *Spirits* were ſo much raiſed and ennobled therewith, that the *Princes* of the world were afraid that they would take their *Kingdoms and glory* from them. 3 Uſe.

Fourthly, The Miniſters of *Chriſt* eſpecially ſhould exceedingly delight, yea it ſhould be their meat and drink to open and declare this *good matter* to the people: A *Neceſſity* is layd upon me; yea *woe* be to me if I *preach* not the *Goſpell*, 1 Cor. 9. 16. *i.e.* if I ſpeake not of this *good matter*. Let *Miniſters* but read over their *commiſſion*, Mark 16. 15. Eph. 3. 8. and they will find it their duty to preach the *ſimplicity* of the Croſs of *Chriſt*, and not to intangle themſelves or others with *Scholaſtick quirks*, *and quiddities*, and with unprofitable diſputes: Nor is it to read the people a *lecture* of *morality*, But to ſet before them the emptineſs and nothingneſs of the Creature, and the riches of the grace of *Chriſt*, and *union* and fellowſhip with him: This is a good *matter*; an *excellent* knowledge. *Phil.* 3. 8. I *determined* to know nothing, but *Chriſt* 4 Uſe.

and

and him *crucified*, 1 Cor. 2. 2. and, *God* forbid I should *glory* in any thing save in this, *Gal.* 6. 14.

* *Ebullivit Cor meum verbum bonum.*

Again [*my heart inditeth*] that is, it *Boileth* * or bubleth up, or is inflamed, with this good *matter*. Hence *observe*,

2 Obser. *A Spirituall heart cannot fully expresse what is within.*

That a *Spirituall heart is so full of good matter*, and so *inflamed with the Love of Christ*, that (*though it would vent it selfe, yet*) *it cannot fully expresse with the Tongue what it conceives within.*

I shall herein subjoyne *three* Corollaries.

1 Corol.

First, as the *Spirituall* man hath more good *matter* within then he can expresse, being filled with the Spirit, *Eph.* 5. 18. the holy Ghost being as a *well* of water springing up in him to Eternal life, *Joh.* 4. 14. *Joh.* 7. 38. so the *Carnall* heart is fuller of corrupt matter then can be expressed. The *heart* of the wicked is little *worth*, Prov. 10. 20. One would not give a peny for it: 'Tis so overcharged with filthinesse and *superfluity of naughtinesse*, that it neither can nor will with meeknesse receive the *ingrafted* word, *Jam.* 1. 21. The very thoughts of the wicked are an *abomination* to the Lord, *Prov.* 15. 26. *Rom.* 3. 9, 11, 12.

2 Corol.

Secondly, By this a true Saint is distinguished from a *Hypocrite*. The most refined *Hypocrite* that is, speaketh of more Spirituall good then he hath or enjoyeth: he can outspeake all his comforts and enjoyments; But the true beleever hath that *peace* which passeth *understanding*, Phil. 4. 7. and that joy which is unspeakable and *glorious*, 1 Pet. 1. 8. That which *eye hath not seen, eare hath not heard, nor hath it entered into the naturall heart to conceive*, 1 Cor. 2. 9.

3 Corol.

Thirdly, When we have to doe with *Spirituall* things, specially that part of divine worship which concernes our blessing and praysing God for *Christ*, and for the hope of Glory which we have through him; we should more regard *Spirituall* affections, and a thankfull admiring *frame* of heart, then words and expressions: Thus did the *Psalmist*; Oh give thanks to *God* for his *Goodnesse*! Oh that men would *praise* the *Lord*, Psal. 107. 1. 8. Oh how great are thy *works*, and thy *thoughts* are very *deep*, Psal. 92. 5. What is *Man* that thou art *mindfull* of him, or the *son* of man that thou regardest him! *Psal.* 8. 4. Oh the *depth* of the *riches* of his grace, wisdome and knowledge! how *unsearchable* are his wayes! saith the Apostle, *Rom.* 11. 33.

11.33. The Disciples said one to another, Did not our hearts *burne* within us, whilst he talked with us? *Luk.* 24. 32. My heart burned, and was not thy heart also inflamed with that *good matter* which he taked of?

[*which I have made touching the King;*]

Touching what *King?* even the Lord Jesus the King of Saints, he is the subject of this *Song.* Hence *Learne,*

That a Gratious heart in praising the Lord, hath a special eye on Christs person, as clothed with his regall office and authority, for subduing the Churches enemies Inward and outward, and working out deliverance and salvation for her. Such a heart longs to see the King in his Beauty and Glory, riding in Triumph; and though it blesse the Lord for all mercies, yet chiefly for the *person* of Christ: *Blessed be the God and Father of our Lord Jesus Christ,* Eph. 1.3. 3 Obser. *a gratious heart specially eyes Christ in thanksgiving:* the reasons hereof.

Because Gods Dispensations are mercies indeed to us only through *Christ,* and for his sake; having given us his *Son,* he will *withhold* no good thing from us, *Rom.* 8.32. Christ being *ours,* all things are *ours,* 1 Cor. 3. 21, 22. health, liberty, life, relations, preservations, deliverances, all passages of divine providence, are rendred *spirituall* Blessings to us by Christ. 1 Reas.

Because beleevers are united to *Christ* himself; not only nor chiefely to the graces and benefits, But to the *person* of Christ. As the *living Father* sent him, and he lives by the *Father;* so we beleeving on him, shall *Live* by him, *Joh.* 6. 57. He is the *Bread of God* that came down from *Heaven* to give life to the world, his *flesh* is meat indeed; and his *Blood* is Drinke indeed, *Joh.* 6. 51, 55. Not that this is a personall but a mysticall union: we are not made one *person,* but one *spirit* with him, 1 *Cor.* 6. 19. 2 Reas.

It may be before trial ye are called Christians, &c. perhaps are Judged by the Saints to be *spirituall;* But how is it with you? are ye not more affected with the *gifts* then the giver? with the benefits and advantages that come by *Christ,* then with Christ himself? gifts, parts, inlargements, graces, Duties, are not Christ himself, These were not *Crucified* for us, 1 *Cor.* 1. 13. If it be thus with you, 'Tis not a true entire affection: The true *spouse* Loves the *person* Use.

perſon of her husband more then the benefits that come by him.

It followes [*My Tongue is the pen of a ready writer*] or thus, My *mouth* is open to ſhew forth the *Praiſe of Chriſt* the King and Bridegroom. Hence note,

4 Obſer. *The true Chriſtian will ſpeake of and for Chriſt.*

That ſuch as have Spirituall affections to Chriſt, will alſo ſpeak of and for him. The Tongue will ſpeak of that which the heart conceiveth and is affected with. Out of the *abundance* of the *heart* the mouth ſpeaketh; A good man out of the *good Treaſure* of the heart, bringeth forth good things; and an evil man out of the *evil Treaſure* of his heart, bringeth forth evil things, *Matt.*12.34,35. The *Tongue* of the wicked is a *World* of Iniquity, *Jam.* 3.5,6. Men diſcover what they are, by their ordinary language.

The. Reaſ. of this.

1 Reaſ. The firſt *Reaſon* of this point is taken from Chriſts purchaſe; who not only purchaſed our Souls and the faculties thereof, but alſo our Bodies and the members ther of, to praiſe and worſhip him: *Ye are bought with a price: therfore Glorifie God in your Body and in your Spirit, which are Gods*, 1 Cor.6.20. Indeed he chiefely requires the heart: *My ſon, give me thy heart*, Prov.3.1. Prov. 4.4. But yet he will have the *Tongue* alſo to worſhip him, *Pſa.* 57.7,8,9.

2 Reaſ. The Second *Reaſon*, is taken from Gods promiſe, That he will give us *a pure language*, Zeph. 3.9. Not mixt, like that of *Aſhdod*, Neh. 13,23,24. But pure and *ſpirituall*, even the language of *Canaan*, Iſai. 19.18. The tongue of the *dumbe* ſhall ſpeak and ſing this *language*, Iſai. 35.6. The Law maketh the hand cleane, but not the heart; But the *Goſpell*-promiſe purifieth both heart, and hand, and tongue, and maketh them Inſtrumentall for God.

3 Reaſ. *Thirdly*, Becauſe the *Tongue* praiſing the Lord, is a Chriſtians *Glory*: Awake my *Glory*, I'll praiſe thee O Lord among the people, *Pſal.*57.8.*Pſal.*108.1,2,3. In the *Lips* of him that hath underſtanding, *wiſdom* is found, *Prov.* 10.13. The tongue is the Glory of a man, if well; But his ſhame and reproach, if ill Imployed.

4 Reaſ. The Fourth *Reaſon*, is taken from that Conſtrayning vertue which is in *Love*: If Chriſts love be ſhed abroad in the heart, 2 *Cor.* 5.14. *Rom.* 5.5. it will conſtain the

Tongue

Tongue to ſpeak of him and for him; where true *Zeale* for Chriſt is, there will alſo be *words* for him. *Cræſus* Son having never ſpoken before, yet ſeeing his *Father* in danger to be killed, Cryed out, Kill not King *Cræſus*. Backwardneſs in good ſpeech, argues want of *Love*; love opens the heart wide, and the heart the tongue: men will often ſpeake of the things they delight in: *Mariners* of their voyages, *Souldiers* of their victories, *&c.* And ſhould not Chriſtians declare what *Chriſt* hath done for them?

From the *aſſiſtance* of the *Spirit* of God: when the Apoſtles were filled with the holy *Ghoſt*, they began to ſpeak as the Spirit gave them utterance, *Acts.* 2. 4. The holy Ghoſt as he ſupplyeth us with ſutable *affections*, ſo with ſutable words and *expreſſions*, both for prayer, and prayſes: Which things we ſpeake not in the *words* which mans wiſdom *teacheth*, But which the *Holy Ghoſt* teacheth, 1 *Cor.* 2. 13. I am *full of matter* (ſaith Elihu) the *Spirit within me* conſtraineth me; my belly is as wine, which wants *vent*; 'tis ready to burſt like new bottles, *Job* 32. 18, 19, 26. 5 Reaſ.

The laſt *Reaſon* is taken from that difference which the Scripture puts between the communication of the Godly, and the language of the wicked; The wicked *Talk* of vanity, *Pſal.* 12. 2. They that are of the *World* ſpeake of the *World*, 1 *Joh.* 4. 5. Their Tongues are ſet on *fire* of hell, *Jam.* 3. 6. Their Communication is rotten, *Eph.* 4. 29. On the Contrary, the *high Prayſes* of the Lord are in the mouthes of the *Godly*, Pſa. 149. 6. They declare his wonderful works, *Exo.* 18. 8, 9. *Act.* 14. 27. Their ſpeech is *gratious*, ſeaſoned with *Salt*, Tending to edification, *Col.* 4. 6. *Eph.* 4. 29. The Tongue of the juſt is as Choice *Silver*, and the lips of the *Righteous* feed many, *Prov.* 10. 20, 21. *Prov.* 12. 13, 14, 18. The tongue of the *wiſe* uſeth knowledge aright, But the mouth of *fools* poureth forth fooliſhneſs: A wholeſome *Tongue*, is a tree of life: but perverſneſs therein is a breach in the Spirit, *Prov.* 15. 2, 4. A *Fountain* (ſaith *James*) ſends not forth at the ſame place ſweet water and *bitter*, Jam. 3. 11. Death and life are in the *power* of the tongue, *Prov.* 18. 21. By thy words thou ſhalt be *Juſtified*, and by thy words thou ſhalt be *Condemned*, Matt. 12. 37. 6 Reaſ.

It

It reproves *two* Sorts.

1 Use. 1. Those who under pretence of worshipping God altogether in Spirit, and of praying, singing, &c. in the Spirit and inward man, do neglect outward worship. Yea some there are, who with the Gnosticks prostitute their bodies to the service of the *Devil* and sin, and yet pretend to more *spiritualness* then others; as if the Soul should go to heaven, But the Body to hell: a desperate *Delusion*, for a man to imagine that he can keep his *spirit* pure, and holy, and yet in his outward man, goe to Masse, worship an *Idoll*, and conform to the lusts of the world and the flesh. 'Tis true, that bodily worship profiteth nothing without inward obedience, 1 *Tim.* 4. 8. But where the one is, there the other will be. *Rom.*6.13,19.

2. This blames another sort, who have tongue enough for themselves and in their own quarrel; But not a word in *Christs* cause, when his Glory lies at stake: They'll not spare to speak for their own worldly Interest and honor, But are tongue-tyed, when they should speake for Christ and his interest: It seems the faith and love of Christ is not in them: we *beleeve*, and therefore we *speak*, 2 Cor. 4. 13. Love is as *fire* in the bosom; a man cannot refrain, *Jer.*20.9. My heart was *hot* within me, saith *David*, while I was musing the fire *Burned*: then spake I with my *tongue*, Psal 39.3. Indeed we should be swift to hear, and *slow* to speak, specially before our *betters*, Jam. 1. 19. a man may easily offend with his Tongue: There is a time to *Speak*, and a time to be *silent*, Eccl.3.7. And 'tis wisdom to observe the fittest *season*; words spoken *in season* are like apples of *Gold* in pictures of Silver, *Prov.*15.23. *Prov.*25. 11. But yet the weakest, being called thereunto by *Providence*, ought to speak out their experiences of the goodness of God, and contend not only in spirit but in word, for the *Truth* of Christ. Come, and I will tell you what the *Lord* hath done for *my soul*. The *Manifestation* of the Spirit is given to every one to profit withall, *ste* Psa. 26. 7. 2 Cor. 12. 7. 1 Pet. 4. 10, 11.

3 Use. *Secondly*, We should earnestly beg of the Lord that we may have a ready Tongue & Pen, to set forth the praises of Christ: My tongue is the Pen of a ready *writer*: many have a ready tongue and pen for Satan & *Antichrist*; and Oh that we should be so backward; Dull, Tongue-

tyed,

tyed, when we should speak and write for *Christ*, and vindicate his concernments! how *empty* are we, till the Lord fill us? How *dull*, till he quicken us? How are our mouthes shut till he open them? How do we Stammer, till he touch our tongue with a *Cole* from the Altar? And therefore we should earnestly desire the Lord, that as he opened the mouth and loosed the tongue of *Zacharias*, Luk. 1. 64. so he would do with ours, that we may speak and praise the Lord: That he would open to us a wide door of utterance, *Eph.* 6. 19. *Col.* 4. 3. That as it is said of the spouse, *Cant.* 4. 11. Hony and Milk may be under our tongue, and *our lips* may drop as the *Hony-combe*; That he would also guide our *pens*, that we may not *vent* our owne passions, and write downe our owne Inventions, but his teachings and discoveries; neither that our pens may be mingled with error, gall, and wormwood, But that we may hold forth truth with a spirit of love and meekness.

Vers. 2. *Thou art fairer then the Children of men: Grace is poured into thy lips, therefore God hath blessed thee for ever.*

Thou art fairer, or fuller of beauty. Some apply this to the beauty, wisdom and magnificence of *Solomon*: But he was but the Type, The Lord Jesus is the *Antitype* and substance; These words therefore, with the following verses, do excellently describe the Beauty and glorious perfection of *Christ* the Son of God. The word, as *Ainsworth* notes, is of a *Double* forme, signifying *Double*, excellent, Incomparable beauty; not so much of Body as of mind; not so much outward as inward beauty, consisting in his most excellent, Transcendent wisdome, meekness, love, holiness, &c. *Thou art fairer, O King Christ, then the Children* of men. Hence *Observe*,

1 Obser. *Christ is incomparably fair.*

That there is no beauty among the Sons of men (though Godly and Spirituall) *Comparable to the beauty of Christ, who is altogether lovely, and carrieth the banner above ten thousand.* Cant. 5. 10, 16.

He

He is Incomparably fair, in divers respects.

1 *In his Natures:*

First, in respect of his *Natures*, divine and humane: 1. as

1 *As God.* *God* Blessed for ever; In whom the *fulness* of the Godhead dwelleth *substantially*, Col. 2.9. Who is the *Brightness* of the Fathers *Glory*, the expresse *image* of his person, *Heb.* 1.3. he is beauty, Wisdome, Truth, Power, Love it selfe: We beheld his *Glory*, the *Glory* as of the only *Begotten* of the *Father*, full of grace and Truth. *Joh.* 1.14.

2 *As man.* 2. In his *humane* nature he is Incomparably fair, being miraculously conceived in the Virgins wombe by the *Holy Ghost*, and Borne without sin, *Matt.* 1.18. *Heb.* 4.15. As man, he hath the *pre-eminence* above all other men, *Col.* 1. 18. the humane nature in him being assumed into *personall union* with the divine.

He is incomparably Faire,

3 *As God-man.* 3 As he is *Mediator* between God and man. The Branch of the Lord shall be *Beauty* and Glory, *Isai.* 4.2. In both natures he Transacts our Business as *Mediator*; Both in respect of merit and efficacy; having satisfied divine Justice for us, and applying his merit unto us, 2 *Cor* 5.19. 1 *Cor.* 2.8. *Joh.* 1.14. 1 *Tim.* 3.16. 1 *Tim.* 2.5. *Heb.* 9.14. *Joh.* 17.20, 21, 24.

2 *In his Offices.* *Secondly*, He is incomparably faire and full of beauty in his *Offices*; propheticall, Priestly, and Regall.

1 *Propheticall.* 1. As a *Prophet* he instructs his people in heavenly and divine mysteries, not only morally propounding Truth to the understanding in the Ministry of the word; But inwardly and effectually enlightning the soul by the Spirit of wisdome and revelation, *Eph.* 1.17. See *Deut.* 18. 15. *Act.* 3.22. *Matt.* 23.7. *Heb.* 3.1. *Mal.* 3.1. *Col.* 2.3. *Jo.* 14.26. *Joh.* 16.7, 8, 13.

2. As a *Priest*,

2 *Sacerdotall.* 1. He hath wholly purged away our sins, and reconciled us unto God, 1 *Joh.* 1.7. *Col.* 1, 20, 22. 2 *Cor.* 5.19. *Heb.* 9. 28. *Heb.* 10. 11, 12, 18. *Rom.* 5.10.

2. As a Priest, he prayeth and Intercedeth for us; and so will save us to the uttermost, *Joh.* 17. *Heb.* 7. 25. *Zac.* 3.1, 2.

3. He doth effectually Blesse us, *Luk.* 24. 50.

John

John 14. 27. *Heb.* 7. 1, 2. *Acts* 3. 26.

3. In his *regall* office, whereby he rules in us, and for us, ſubduing our enemies, inward and outward. *Pſal.* 2. 6. *Dan.* 2. 44. *Luk.* 1. 36. *Eph.* 1. 21, 22. *Iſai.* 9. 6. *Heb.* 7. 2. *Joh.* 5. 21, 22, 23, 27. 2 *Cor.* 10. 4, 5. 3 Regal.

Now theſe three *Offices* of Chriſt are full of beauty, power & vertue, and they anſwer to our threefold miſery by nature, namely, our ignorance of God, alienation from God, and our Inability to return to God. 1. Our ignorance is healed by his prophetical office. 2. Our enmity, by his prieſtly: and 3. Our inability, by his Regal office.

Thirdly, Chriſt is exceeding fayr and beautifull in his *Relations* to us. (1). As he is our Father, *Iſai.* 8. 18. *Iſai.* 9. 6. *Heb.* 2. 13, 14. (2). Our elder brother, *Cant.* 5. 16. *Rom.* 8. 29. *Heb.* 2. 11. (3). Our head, *Eph.* 1. 22, 23. *Col.* 1. 18. *Col.* 2. 19. *Eph.* 4. 15, 16. *Cant.* 5. 11. (4). Our husband, *Iſa.* 54. 5. 2 *Cor.* 11. 2. *Hoſ.* 2. 7. 19. *Jer.* 3. 14. *Cant.* 2. 16. (5). Our Friend, *Iſai.* 41. 8. *Joh.* 15. 14, 15. He is real and faithful in performing what belongs to theſe or any other Relation. 3 *In his relations.*

Fourthly, He is incomparably *faire* in his word and ordinances: here we ſee the *King* in his beauty, *Iſai.* 33. 17. *Pſal.* 19. 10. *Pſal.* 29. 2. *Pſal.* 84. 1, 2, 3, 4. *Pſal.* 95. 1, 2, 6. *Pſal.* 100. *Iſai.* 52. 7. 4 *In his word and ordinances.*

Fifthly, In his adminiſtrations and works of *providence*; though we cannot find them out, from the *beginning* to the *end*, Eccl. 3. 11. he is full of beauty to a Spiritual eye, in his corrective Diſpenſations. Though ye have *lyen* among the *potts*, yet ſhall ye be as the *wings* of a *dove*, covered with *Silver*, and her feathers with *yellow Gold*, Pſal. 68. 13. 5 *In his providences.*

In his *Members*: the ſpouſe is altogether fair, *Song.* 4. 7. *Iſai.* 52. 1. But it is with a beauty derived from her huſband, *Col.* 2. 10. *Ezek.* 16. 12, 13. 6 *In his members.*

Object. from *Iſai.* 53. 2. He hath no forme nor comelineſs, no beauty that we ſhould deſire him.

Anſw. 1. Thus indeed he appeared to the world in his ſtate of abaſement and humiliation, being in the *form* of a ſervant, *Iſai.* 42. 1. *Phil.* 2. 7. Clothed with our ſhame and reproach, made ſin and a curſe for us, 2 *Cor.* 5. 21. *Gal.* 3.

13. But he hath now *Triumphed* over his and our enemies, and is exalted at Gods right hand in *Glory*. Luk. 24. 26. Eph. 4. 8. Col. 2. 15. Joh. 3. 14. Phil. 2. 9. By way of manifeſtation only, in reſpect of the *divine* Nature; and by way of real participation, in reſpect of the *humane* Nature.

2. 'Tis but to a Carnall eye that Chriſt appears thus without *Beauty* in his humiliation; the naturall man Judgeth according to outward appearance, and knoweth *Chriſt* only after the fleſh, 2 *Cor.* 6. 16. But to a beleeving Spirituall eye, Chriſt is Incomparably fair and beautiful in his Croſs and agony: ſuch an one beholdeth righteouſneſs in ſin; the bleſſing in the Curſe; life in death; and glory in the ſhame and ignominy of the Croſs: and can Spiritually deſcribe the beauty of Chriſt from top to toe, *Cant.* 5. 10, 11, 12, 13. &c.

1 Uſe. Chriſt being thus incomparably faire, Thy heart and Soul ſhould be *enamored*, yea raviſhed with him: his heart (he ſaith,) is raviſhed with the beauty of the ſpouſe, *Cant.* 4. 9, 10. And well may our hearts be *raviſhed* with him, who is fairer then the children of men: a beautiful Soul-raviſhing object indeed: for, 1. He is a preſent good; though abſent in body, yet preſent in Spirit, *Matt.* 28. 20. *Joh.* 14. 18, 23. 2. He is not an ordinary good, but a pretious pearl, a moſt excellent treaſure, *Matt.* 13. 44, 46. *Eph.* 3. 8. 1 *Pet.* 2. 7. 3. A compleat, full, ſufficient good, anſwering all eſtates and conditions, *Eph.* 4. 10. *Col.* 1. 19. 4. A moſt pure glorious object, without the leaſt mixture of corruption, 1 *Pet.* 1. 19. 1 *Pet.* 2. 22. *Heb.* 7. 26. 5. In Chriſt there is a variety of all ſpiritual excellencies, 1 *Cor.* 1. 30. *Eph.* 3. 10. *Col.* 2. 3. 6. He is a conquering victorious good, *Luk.* 11. 22. *Joh.* 12. 31. 2 *Tim.* 1. 10. *Joh.* 16. 33. *Col.* 2. 15. 7. He is the peculiar proper good of his owne people, *Cant.* 6. 3. *Jer.* 23. 6.

2 Uſe. *Dote* not therfore, on Creature-*Beauty*, which is but periſhing: The *faſhion* of this world paſſeth away. *Favour* is deceitful, and *beauty* is a vain thing, *Prov.* 31. 30. *Solomon*, one of the wiſeſt men that ever lived, had experience of the vanity of it; therfore take his advice: *Luſt not after her beauty in thine heart*, neither let her take thee with her *eye-lids*. Pro. 6. 25.

3 Uſe. Hence let us be ſtirred up to adorne Chriſt and his Goſpel which we profeſs, with a *beautifull* unſpotted converſation

verſation: The blackneſs and deformities which are in the lives of profeſſors, doe caſt a blot on the pretious Truths of Chriſt, and cauſe his name to be *blaſphemed*, Rom. 2. 24. Oh let us be careful to beautifie our profeſſion, with a ſutable converſation, ſuch as becomes the Goſpell, *Phil.* 1. 27. That ſo we may give occaſion to none to be offended with our beautifull amiable Lord and husband.

Againe: [*Grace is poured into thy lips*]

Theſe words are applyed to Chriſt the *Bridegroom*, who is the beſt ſpoken of any: he abounds in gratious words, and his doctrine is full of light, life, and ſweetneſs: His *Lips* are like *lilies*, dropping ſweet-*ſmelling Myrrhe*, Cant. 5. 13. The people wondred at the *gratious words* which came from him, *Luk.* 4. 22. for he *taught* them as one having authority, and not as the Scribes, *Matt.* 7. 28, 29.

Grace is poured into Chriſts *lips*, or the word of grace is in his mouth; he abounds in *grace*; he is full of grace; that he might convey and *communicate* grace to us, *Joh.* 1. 16. Thus we may underſtand theſe words; and thence *Obſerve*,

II Obſerv. That Chriſt doth effectually give grace by the Goſpell.

That Chriſt by his gratious Doctrine, or the word of his grace, doth not only diſcover to men their ſin and miſery, and the way of peace and Salvation; but he doth alſo Miniſter grace and power to them, to accept of pardon and Reconciliation.

Herein *Chriſt* excels *Moſes*; and the Goſpel, the Law: 2 *Cor.* 3. the Law came by *Moſes*, but grace and truth by Chriſt, *Joh.* 1. 17. abundance of *grace*; he came, that we might have *life*; yea, that we might have it *abundantly*, Joh. 10. 10.

The *Law* commands, But gives not ſtrength to perform; *kils*, but makes not alive; ſhews us our *diſeaſe*, but doth not apply the *remedy*; Is a *Schoole-maſter* to Inſtruct us, *Gal.* 3. 24. but puts not a *Spiritual* capacity into us; no: this is performed only by the Spirit of Chriſt, in the miniſtry of the *Goſpell*: The Goſpel only is the Doctrine and word of *grace*: The *Inſtrument* of conveying grace to poor ſinners, The *Reaſons* wherof are theſe that follow. *This Doctrine is confirmed by reaſons;*

1 Reas. *First*, Because that in this *Ministry* only Christ Crucified is displayed, *Zach.* 12.10. *Joh.* 12.32. *Gal.* 3.1.

2 Reas. *Secondly*, Because as *grace* is supernaturall, so its conveyed in a way and by an Instrument *supernaturall*, and that is the Gospell: there are some footsteps of the *Law* or old covenant, but nothing of the Gospell in the heart of a *Naturall* man. A Christian is like *Isaak*, a child of promise, begotten by *grace*, beyond nature, *Rom.* 4. 19. Gal. 4.28.

3 Reas. Is taken from those *Titles* which are attributed to the *Gospell*, beyond the *Law*; 'Tis expresly called the *Ministration* of the Spirit, life, and Glory, 2 *Cor.* 3.8,9. Gal. 3.2. 1 *Pet.* 1.3,22,23,25. *Act.* 10 44. The good word, *Heb.* 6.5. a faithful saying, 1 *Tim.* 1.15. a good doctrine, 1 *Tim.* 4.6. the word of life, *Phil.* 2.16. of Reconciliation, 2 *Cor.* 5.19. the Gospel of peace, *Eph.* 2.17. *Eph* 6.15. The Gospel of Salvation, and the word of Truth, *Eph.* 1.13. *Col.* 1.15. The arm of God, *Isa.* 53.1. The savor of life to life, 2 *Cor.* 2.16.

Obj. Yea, but the *Spirit* of God convinceth of sin, *Joh.* 16.8. and this is in the *Ministry* of the Law.

1 Answ. 'Tis one thing to be *convinced* of sin; yea to be outwardly *sanctified* and reformed; *Heb.* 10.29. Another thing to be inwardly *converted*, and effectually called: There can be no true faith, love, humility, mortification, without a Spirituall conviction, and discovery of *Christs* Righteousnes, as well as a sense of sin: now this Righteousnes is not revealed in the Law, but in the Gospell; *Rom.* 3.21. *Rom.* 10.6.

2. The *Spirit* of God in the *Ministry* of the Law, works as a Spirit of Bondage; but in the *Gospel* only as a Spirit of adoption; *Rom.* 8 15. *Gal.* 4 6,7. revealing to us Gods fatherly love in Christ, and so changing and turning our hearts to him *Jer.* 31.19. *Ezek.* 16.63. yet to the *elect* the Lord blesseth and sanctifieth the *terrors* of the Law following the same with the manifestations of his *grace* in the Gospel; and so in that respect legall conviction may be said to be a *preparative* to their conversion; but as for others, notwithstanding their *legall* sorrowes and terrors, yet they are far from true conversion.

Fourthly

Fourthly, Because the *Gospel* is the new covenant, one branch or promise whereof is, that God will write his *Law* in our hearts, *Heb.* 8. 10. namely, the Law of faith, *Rom.* 3.27, whereby we come to be the *Epistle* of Christ: This writing of the Law in the *heart* being opposed to the writing of it in tables of stone, 2 *Cor.*3.3. The Gospel is a Transforming glasse, 2 *Cor.*3.18. So is not the Law: in the Gospel, the *grace* that brings Salvation, *Tit.* 2. 12. and the righteousnes of Christ from faith to faith, is revealed, *Rom.* 1. 16,17. and by the *promises* of the Gospel our hearts are *purified*, and we made partakers of the *divine* nature; 2 *Cor.*7.16. 1 *Pet* 1.23,25. 2 *Pet.*1.4. *Joh.* 17.17. 4 Reas.

First, Doth Christ by his *Gratious* doctrine communicate grace to sinners? Oh then, thou *graceless* Soul, look up to him in the word and promise of Grace; he is full of *Grace*, grace is poured into his lips, that he might pour it out upon us, who by Nature are enemies to *grace*: he hath erected a *throne* of grace for sinners; whereon we may find *grace* to help in time of need, *Heb.* 4. 16. he received *Spirituall* gifts, even for the *Rebellious*, that the Lord God might dwell with them, *Psa.*68.18. And when we our selves find an *unspirituall* ungratious frame of heart, as we often do; let us have *recourse* to God upon this Throne of grace. 1 Use.

Secondly, It may Incourage and support the faithfull *preachers* of the Gospell. They cannot perswade the people to accept the *Offer* of grace, But Christ can: In the day of his *power*, when he lifts up a *standard* by his Spirit, They shall be willing, *Psa.*110.3. The *Gentiles* shall *Trust* in him, *Rom.*15.12. he is a *quickning* life-giving *head* and principle, 1 *Cor.* 15. 45. *Col.*2. 19. and he gives grace in and by this despised *Ministry*. Let not the most powerfull *Spirituall* preacher imagine that he can work effectually upon his *hearers*, by the *Spirituall* vigor and inlargednes of his affections; he himselfe may have intimate *Communion* with the Lord, when it is not so with those that heare him: he cannot *communicate* grace to them, as Christ can; and yet he ought to imitate *Christ*, in declaring the word of *grace* with much spirituall vigor and *zeal*, and not in a *cold*, formal manner. Christ is able to work upon the most stubborn *graceless* heart, and he 2 Use.

ordinarily doth it by the ministry of weake men; that our *Faith* might not stand in the *wisdom* of men, but in the *power* of God, 1 *Cor.* 2. 5. We have this *Treasure* in earthen vessels, that the *excellency* of the power might be of God, and not of us, 2 *Cor.* 4. 7.

It *followeth* in the last place [*Therfore God hath blessed thee for ever.*]

Upon this designe the *Father* sent his Son, and for this very end, he hath blessed and exalted him, that he might inrich us with *grace*, and with Spirituall blessings. *Observe* therefore,

III Obser. *Christ is furnished with power to doe us good.*

That Christ in our nature is exalted by God, and furnished abundantly, with grace and power, and authority to doe our Souls good.

He hath power enough in his hands to make his word effectuall, and to give *life* to them that are dead in sin, *Joh.* 17. 2. Because he liveth, we shall *live* also, *Joh.* 14. 19. God hath blessed our Head *Christ*, that we who are his *members* might through him be blessed and made happy, *Eph.* 1. 3. God hath made that same *Jesus* that was Crucified, both *Lord* and Christ: who being exalted at his right-hand, sheddeth abroad the *Holy Ghost*, Act. 2. 33, 36. and giveth repentance and remission of sins, *Act.* 5. 31. Being the *Author* and *finisher* of Faith; the Captain of our Salvation, *Heb.* 12. 2. *Head* over all things for the *Church* his body, *Eph.* 1. 22.

1 Use. Let us seriously *minde* Gods designe and end in anointing Christ, and pouring out *grace* upon him; it was not for himselfe, but for us, *Luk.* 4. 18, 43. that of his fulnes we might receive *grace* for grace, *Joh.* 1. 16. that the waters of *Spirituall* life and Consolation might flow unto us from him, as from *a fountain* or well-spring, *Joh.* 4. 14. O therefore why shouldst thou be barren, dead-hearted, unfruitful? Why shouldst thou starve in a Cooks shop? Ho every one that *thirsteth*, come ye to the *waters*, and he that hath no *mony*; come ye, buy and eat, yea come buy wine & milk without mony and without *price*, Isa. 55. 1. *Eat* O friends, *Drink*, yea drink *abundantly*; be drunken with loves, as the word is, *Cant.* 5. 1. He that beleeveth on Christ, out of his *belly* shall flow rivers of living *water*, Joh. 7. 37, 38, 39. In the

the *wilderness*, shall waters break out, and *streames* in the desert. In the *thirsty* Land shall be *Springs of water*, Isa. 35. 6,7.

Admire the *love* of God in sending Christ, and furnishing him with *Treasures* of grace and with all *Spirituall* perfections, for the comfort and salvation of our souls. In this was *manifested* the love of God towards us, *Joh.* 3. 16. 1 *Joh.* 4. 9,10. *Behold*, what manner of *love* the Lord hath bestowed upon us! we are poor, but Christ was *rich* for us; we are *empty* and naked, but he was filled and clothed with riches of Glory for us; and he freely *Emptied* himself, and layd aside his glorious *robes* for a while, *Phil.* 2. 8. and became *poor*, that he might make us *rich*, 2 Cor. 8. 9. 2 Use.

Vers. 3. *Gird thy sword upon thy thigh, O most mighty: with thy Glory and thy majesty.*

In this *verse*, Christ (whose Kingdom was typified by *Davids*) appears as an undaunted, victorious Captain, or prince, having his *sword* girt by his side ready for battel, as being assured of victory, *Exod.* 32. 27. 1 *Sam.* 25. 13. He is also described, *Isai.* 63. 1,2,3,4,5. as a *Warrior* red in his apparel, Travailing in the greatness of his strength: he *Trampleth* upon his enemies, and their blood is *sprinkled* upon his garments; being clothed with a *vesture dipt in blood*: out of his *mouth* goeth a sharp *Sword*, with which he smiteth the Nations, and ruleth them with a rod of *Iron*, Rev. 19. 13,14,15,16.

If you aske what is meant by the *Sword* of Christ girt on his *thigh*: *Quer.*

'Tis his powerfull victorious *word*, wherwith he subdueth his enemies, and bringeth down the mighty ones: This is called the *Sword* of the Spirit, *Eph.* 6. 17. which cometh out of his *mouth*, Rev. 1. 16. Hence we may *observe*, *Answ.*

1 Obser. None can withstand the sharpe Sword of Christ.

That Christs sword, with which he fights his battels, is so sharpe, and keen, that (though the minister be but weak,) yet if Christ himselfe draw out and brandish this Sword in the

greatneß of his ſtrength, none can withſtand, but every one ſhall fall under it, either for life or death, ſalvation or condemnation. 2 Cor.2.15,16.

The ſtouteſt man will languiſh and ſink, when the power of this ſharp *ſword* falls on him: he may bear down the words of a man like himſelf, but there is no ſtanding before the ſword of the Almighty. *Matth.*22.44. If the Lord Jeſus back the *white horſe*, he ſhall go forth *conquering*, and to *conquer*, Rev.6.2. The Lord ſhall ſend the *rod* of thy ſtrength out of *Sion*: *Rule thou in the midſt of thine enemies.* The Lord at thy right hand ſhall *ſtrike* thorow Kings in the day of his wrath, *Pſal.* 110. 2, 5, 6. Our weapons are *mighty* through God, for pulling down *ſtrong*-holds, 2 *Cor.*10.4,5. The Word is *quick* and powerful, ſharper then any two-edged *ſword*, &c. *Heb.*4.12.

Vſe 1. *Firſt* then, this informs us that the Scripture or Word of Chriſt is not a *dead* letter, but a ſharp ſword: If it make not alive, it will kill: now that which is dead it ſelf, cannot *kill* another. As the *rain doth accompliſh* that for which it is ſent; *ſo ſhall my word*, (ſaith the Lord) *Iſai.*55. 10,11. Nor is this Word in it ſelf to be *abſtractively* conſidered, as ſeparated from the Spirit; for then it ſhould be a *humane*, not a divine teſtimony; a weak, not a powerful Word: but it is powerful, *Heb.*4.12. whether we have *ſpiritual* experience of the power of it or no. The *Sun* is full of light, though a blinde man cannot ſee it. A ſharp ſword is of a cutting nature, though the dead man be inſenſible of it. So 'tis here.

uſe 2. *Secondly*, Pray that God would *gird* his ſword by his ſide, and ſend forth his *word* with power, that it may pierce, ranſack, and wound the rotten hearts and conſciences of men, and diſcover to them that core of Corruption which lies at the bottom; the *heart* being *deceitful* above all things, and *deſperately wicked*, Jer.17.9. Oh that this *ſword* of the Spirit, this ſharp and powerful ſword, might (whilſt you read or hear this Word) meet with your ſecret corruption, pride and hypocriſie, and diſcover and anatomize your hearts to you, that you may loath your ſelves, whom you have loved too much. If the Lord whet and ſharpen this ſword, it ſhall do ſo. *Repent*, or elſe I will come to thee *quickly*, and will fight againſt thee with *the ſword of my mouth*, (ſaith the Lord to *Pergamos*) Rev.2.16.

Third,

Thirdly, Since Chriſt hath ſuch a ſharp victorious *ſword*, we may be confident that he will be too hard for his *enemies* in the end, yea the moſt potent of them, though he bear with them long. God and man are an unequal match. If this ſharp *ſword* cut not off the luſts of men, it will riſe up in judgement againſt their ſouls. Thoſe mine *enemies* that would not that I ſhould *reign* over them, bring hither, and ſlay them before my *face*, Luke 19. 27. he ſhall ſmite the earth with the *rod* of his mouth, and with the *breath* of his lips ſhall he ſlay the wicked, *Iſa.* 11. 4. The Lord will come with a *flaming ſword*, in flaming fire to take *vengeance* on them *that know him not, and that obey not the Goſpel.* 2 *Theſſ.* 1. 8. See *Joh.* 3. 19. *Heb.* 2. 2, 3. *Heb.* 12. 25. *Uſe* 3.

It followeth, [*O moſt mighty*] or, O mighty One; or, Champion: this is one of Chriſts titles, *Iſa.* 9. 6. Hence note,

That *Chriſt is the mighty One, who is ſufficiently able to do and execute whatſoever he promiſeth or threatneth.* He is *Jehovah*, that giveth a being to his Word: compare *Gen.* 16. 13. *Gen.* 18. 1. *Gen.* 32. 1. *Hoſ.* 12. 6. *Exod.* 3. 5. *Joſh.* 6. 2. *Zech.* 2. 12. *Zech.* 3. 1, 2. II Obſerv. *Chriſt is the mighty One, able to perform his word.*

If he ſpeak the word, it ſhall be done: help is laid upon *one* that is *mighty*, Pſal. 89. 19. he ſpeaketh in *righteouſneſs*, and is *mighty* to ſave, *Iſa.* 63. 1. *mighty* in deed and in word, before *God* and all the people, *Luke* 24. 19.

Reaſ. why it was neceſſary that Chr. ſhould be the mighty One.

It was neceſſary he ſhould be the *mighty Champion*, for theſe *Reaſons*:

Firſt, That he might fully *compenſate*, and ſatisfie the Juſtice of the *mighty* God, for ſin; which a meer creature could not do, but onely his *Blood* who was the mighty God, *Acts* 20. 28. 1 Reaſ.

Secondly, That he might be *ſupported*, and not ſink under his unparallel'd ſufferings and *agonies*; having none on earth to aſſiſt him; his country-men, diſciples, and relations, either deſerting, or being not able to help him. *Iſa.* 63. 5. 2 Reaſ.

Thirdly, Becauſe he was to overcome and conquer ſtrong and *mighty* enemies, the World, Sin, Satan, Death, and all the powers of hell and darkneſs. *Joh.* 16. 33. 3 Reaſ.

Heb.

*Heb.*2.14. *Col.*2.15. 1 *Joh.*3.8. This argueth him to be the *mighty*, the Almighty One.

4 *Reas.* *Fourthly*, Because he was to *impetrate* and procure for us great and glorious blessings; which none could do, but the *mighty* God. 1 *Thess.*5.9. *Eph.*1.3,14. *Heb.*10. 19, 20.

1 *use.* To apply this: Is Christ the *mighty* One, that draws out his sharp *sword* against his and our enemies? Let us then learn to imitate him, in maintaining a continual *war* against the devil and his party, till they be utterly subdued, and brought under our feet; which is promised, *Rom.*16.20. And that we may fight it out *victoriously*, let us put on the whole *Armour* of God; for we wrestle not against *flesh* and blood, but against *principalities* and powers, *Eph.*6.11,12. All true believers are *souldiers* in Christs camp: they all hold *swords*, being expert in war: every man hath his *sword* upon his thigh, *Cant.*3.8. following their *victorious* captain, *Heb.*12.2,3.

2 *use.* *Secondly*, Christ being the mighty One, we should in the sense of our own weakness and inability, have recourse to him, before whom all our *enemies* shall be scattered as dust before the winde, *Psal.*18.42. and in whom we are more then *conquerors*, Rom.8.37. When we meet with strong and mighty corruptions, which like the sons of *Zeruiah* are too strong for us; and with great and difficult duties and sufferings, which we cannot perform and undergo, by inherent strength: let us be *strong* in the Lord, and remember that his mighty power is engaged for us, *Eph.*6.10. and that when we are weak in our selves, then are we *strong* in him, 2 *Cor.*12.9,10. who worketh *mightily* and effectually in us, *Col.*1.29. *Eph.*1.19. 2 *Cor.*13.3. *Gal.*2.8. I can do all things (saith the Apostle) through *Christ* which *strengtheneth* me, *Phil.*4.13.

Again, [*with thy glory and thy majestie*] or, with thy *glorious* majestie. Christ is the King or Lord of *Glory*, Psal. 24.7,10. Joh.17.5. 1 *Cor.*2.8. who is *decked* with *majestie* and excellencie, and *arayed* with *glory* and beauty, *Job* 40.10. *Psal.* 104.1. the whole earth is full of his *glory*, *Num.*14.21.

Observe

Obſerve hence, IIIObſerv.

That thoſe perſons to whom Chriſt is ſpiritually revealed, do behold the power, and majeſtie, and glory of his Godhead, for their ſalvation. *The ſpiritual Chriſtian beholds Chr. Divinity for his ſalvation.*

Chriſt ſheweth himſelf in magnificent and ſtately equipage, as a *mighty* glorious Monarch: The ſpiritual Chriſtian eyes him, not onely in a ſtate of *humiliation*, (for that is not to be neglected, or laid aſide in the exerciſe of our faith) but alſo in his Majeſtie and *glorious* Soveraignty. Through the *veil* of the humanity or fleſh of Chriſt, he beholds the *glory* of the Divinity, *Heb.*10. 20. We beheld his *glory*, as the *glory* of the onely Begotten of the *Father*. No man hath ſeen *God* at any time, the *onely begotten Son* which is in the boſom of the Father, hath revealed him. *Joh.*1.14,18. 2 *Cor.*4.6.

Hence we may draw four or five practical *Inferences*: *Five Inferences drawn from this doctrine*

Firſt, That we ought not to *terminate* our faith and hope in and upon the *humane* nature of Chriſt. This were to know him after the fleſh, 2 *Cor.* 5. 16. nor will this foundation ſupport the weight of the building, but we are to aſcend higher, and caſt our *anchor* upon that which is within the *veil*, that it may be ſure and ſtedfaſt, *Heb.*6.19. *God* was in Chriſt reconciling us, 2 *Cor.*5.19. He offered up himſelf in the *eternal Spirit*, Heb. 9.14. This was that which *dignified* his Croſs and Sufferings: He was put to death in *weakneſs*, but raiſed in *power*. By him we believe *in God*, who raiſed him up, and gave him *glory*, that our faith and hope might be *in God*, 1 Pet. 1.21. Our life is hid with Chriſt *in God*, *Col.*3.3. 1 Infer.

Secondly, We may infer that there are *riches* of glory in the myſtery of Chriſt. Without *controverſie*, great is the *myſtery* of godlineſs, God manifeſted in the fleſh, 1 *Tim.*3.16. The Lord maketh known to his Saints what is the *riches* of the *glory* of this Myſtery, which is *Chriſt* in you the hope of *glory*, Col.1.27. Theſe riches of *glory* ſhould make us contemn and ſet at naught the riches and *glory* of the world. The more we live upon the one, the leſs we ſhall minde the other. 2 Infer.

Thirdly, That 'tis our duty to eye Chriſt in the *glory* and majeſtie of his aſcenſion from his ſtate of abaſement 3 Infer.

on

on earth. *David*'s going up with the Ark from the house of *Obed-Edom*, to *Sion*, with joy and shouting, 2 *Sam.*6. did but shadow forth Christ's *glorious* ascension: he that *descended* to take our nature, is now *ascended*, and exalted in *glory* and majestie above his and our enemies. *Eph.* 4.10. *Psal.*68.18. and we sit together with him in *heavenly* places, *Eph.*2.6.

4 Infer. *Fourthly*, Hence those Christians may draw comfort, who have not the riches and glory of this world, but are poor and despicable. What then? you have a Head and Husband who is decked with *majestie* and glory: and as *David* said in another case, Seemeth it a small matter unto you, to be the Spouse of such a *glorious* Husband? Oh do not repine, for your lot is fallen in *pleasant* places, you have a goodly *heritage*, Psal.16.6. and let men take heed how they despise those whom the Lord of *glory* hath owned, be they never so mean and obscure in the world.

5 Infer. *Lastly*, The *majestie* and glory of Christ should shine forth brightly in our conversation, so as to dazle and convince the world, *Matth.*5.16. *Phil.*2.15,16. There is much *majestie* in holiness: were we more holy, watchful, heavenly minded, our conversation would dart forth more *majestie* and glory. Communion with the Lord of glory, puts a lustre upon the spirit and conversation of a man: but alas, this is much wanting. The time was, that a profane wretch could not stand before a godly man, having much of the Spirit of *glory* resting upon him, 1 *Pet.* 4.14. but now, there is such a slight, self-seeking, ambitious, carnal, worldly spirit among us, that there seems to be little or no difference between the Saints and the men of the world. Where there is most holiness, there is most *majestie*. They are put together, *Dan.*8.24. the *mighty* and the *holy* people.

Vers.

Verſ 4. *And in thy majeſtie ride proſperouſly, becauſe of truth, and meekneſs, and righteouſneſs; and thy right hand ſhall teach thee terrible things.*

The *Allegory* is here further carried on; the Spirit of God alluding to a Prince riding *triumphantly* in his *Chariot*, as it was the manner of the *Romans* and other Nations: by which the Scripture illuſtrates the Victories and Triumphs of Chriſt, who led *Captivity* captive, *Pſal.* 68.18. *Eph* 4.8.

1. Chriſt is the Prince that rideth in this *Chariot*.

2. The Spirit and Word of God, are the guides to this *Chariot*.

3. The horſes are four: 1. Majeſtie, 2. Truth, 3. Meekneſs, 4. Righteouſneſs.

Chriſt riding in his triumphant *chariot*, is not attended with worldly vain pomp and gallantry; but with Truth, Meekneſs, and Righteouſneſs.

[*In thy Majeſtie ride proſperouſly*] Or, Proſper thou becauſe of truth. *Ainſworth* reads it, In thy *comely* honor *proſper*, ride on, Word of truth.

The Goſpel, or Word of truth, as 'tis called, *Eph.* 1.13. *Col.* 1.4. *Joh.* 17.17. is the white *horſe*, on which Chriſt rides *proſperouſly* and ſucceſsfully, *Rev.* 6.2. *Rev.* 19.11.

Hence *obſerve*,

1 Obſerv. *Chriſt rides in Majeſty, truth, meekneß, and Righteouſneß.*

That the wheels of Chriſts chariot, in which he rides when he goes forth to conquer his enemies, are majeſtie, truth, meekneß, and righteouſneß. Theſe are diſplayed in the preaching of the Goſpel, as the attendants of our *victorious* Champion.

1. *Majeſty.*

Firſt, *Majeſtie* attends him. The Lord *reigneth*, and is clothed with *majeſtie*, Pſal. 93.1. When the beauty and glory of the perſon and offices of Chriſt are held forth in the language of the holy Ghoſt, 1 *Cor.* 2.13. Oh what a *majeſtie* is there in ſuch a *Miniſtery*! Honour and *Majeſtie* are laid on Chriſt, whoſe type King *David* was, *Pſal.* 21.5. The voice of the Lord in his word and works, is powerful, and full of *Majeſtie*, Pſal. 29.4. and he maketh known

known to the *sons of men* the *glorious majestie* of his kingdom, *Psal.*145.10,11,12,13.

2. *Truth.* *Secondly*, *Truth* waits on him. The *Lord* is *true* in all his sayings, and in all his works. There is 1. The *truth* of his Essence. 2. The *truth* of his Word. 3. The *truth* of his Operations. He is *Truth* it self, the knowledge whereof makes us free, *Joh.*8.32. His Gospel is emphatically the word of *Truth*, *Col.*1.5. 1 *Tim.*1.15. His Spirit is the Spirit of *Truth*, Joh.14.17. And all the promises are *true*, yea and amen in him, 2 *Cor.*1.20.

3. *Meekneß* *Thirdly*, *Meekneß* accompanies him. Though our *King* be full of *majestie*, being the Lion of the Tribe of *Judah*, Rev. 5. 5. yet withal, he is full of *Meekneß*, as *meek* as a Lamb: *Isa.*53.7. Behold, thy King cometh to thee *meek*, riding on an *aß*, Matth.21.5. His Word is to be taught with *meekneß*, 2 Tim.2.25. and to be received with *meekneß*, Jam. 3. 21. And we are to learn of him who is *meek* and lowly, *Matth.* 11. 31. His *meekneß* and gentleness appeareth, in his offering mercy, pardon and peace to the greatest rebels, who have stood it out long against him. You will say, He is a meek and gentle Prince indeed, who inviteth and receiveth to mercy the most desperate rebels. Such a Prince is Christ.

4. *Justice.* *Fourthly*, Christ rideth in *Justice*, or in meekness of *Justice*; Justice being *meekly* administred in his kingdom, which consists in righteousness, *&c.* Rom. 14.17. & wherein *Justice* and mercy meet, and kiss each other, *Psal.*85.10. Christ is King of *Justice*, and King of peace, *Heb.* 7. 2. And in his Gospel, the *justice* of God without the Law is revealed through a Mediator, for the pardon and justification of sinners, *Rom.* 3. 21. So that here is meekness of *justice*, or justice tempered with mercy.

Use. Let us therefore chearfully meet our King (who is also our Saviour) riding in his *chariot*, attended with truth, and *meekneß* of justice, for our peace and salvation. A Prince that comes riding in his *chariot* meekly, and graciously, to visit his poor subjects, how doth it engage their hearts to him? Oh what will not they do for such a Prince? If Christ finde not entertainment in this *equipage* with you, he will come to you in unspeakable terrour; as it followeth: Thy right hand shall teach thee

terri-

terrible things. Now he comes in majeſtie and juſtice, accompanied with *meekneß*: but he will ſhortly appear in majeſtie and juſtice, accompanied with *wrath* and vengeance: *Matth.*3.7. *Rom.*2.5. 2 *Theſſ.*1.8. *Jude* 7. when many will ſay to the *mountains* and rocks, Fall on us, and hide us from the *face* of him that ſitteth on the throne, and from the *wrath* of the Lamb: for the great day of his *wrath* is come, and who ſhall be able to ſtand? *Rev.*6. 16,17.

Secondly, 'Tis for our comfort and ſupport, that however the *Rulers* of the world are or may be falſe, unjuſt, cruel, tyrannical towards their ſubjects; yet Chriſt, who is King of Nations and Saints, rideth in his *chariot*, attended with meekneſs, truth, and juſtice. Let us look to this King more: as for men, they are but a *lye* and vanity, *Pſal.*62.9. He that is now attended with *meekneß* and juſtice, will put forth his *Majeſtie* in the nations of the world, and daſh the wicked powers thereof in pieces, and will advance his own Kingdom, whereof there ſhall be no end, *Dan.*2.44. The people of God may well expect a more righteous Government then is in the world. 2 *Uſe.*

Thirdly, It may inform us, that the happineſs and proſperity of a Nation conſiſts not in a multitude of horſes, arms, *&c.* *Pſal.*33.16,17. Nor doth outward pomp and great Titles put a true *majeſtie* upon Governours; but their ruling in the *fear* of the Lord, 2 *Sam.*23.3. and governing the people with truth, meekneſs, and juſtice, (as Chriſt doth:) this is that which will render their Government truly *majeſtical* and glorious. They that ride in *meekneß*, truth and juſtice, ride proſperouſly: but as for others, that ride in cruelty, rigour, and injuſtice, they ſhall not *proſper*. 3 *Uſe.*

[*In thy majeſtie ride proſperouſly:*] Or, as it is varyed in the margin, *Ride* thou, *proſper* thou.

Hence *note*,

II Obſerv. *That whenſoever Chriſt rideth, he rideth a proſperous journey.* He doth not *beat* the air, or labour in vain; but doth fully execute and perform the work for which he came, and which the *Father* gave him to do, *Joh.*17.4. All that the *Father* gave him, ſhall *come* to him, *Joh.*6. *Chriſt proſpers in his undertakings.*

37. We often take journeys and do works to little purpose: but 'tis not so with Christ, who ordereth his affairs *in wisdom*, and manageth them with *power*; who is *wonderful* in counsel, and *excellent* in working, *Isa.* 28.29. His word shall prosper in the thing whereto he sends it, *Isa.* 55.11. In that *Dialogue* between the Father and the Son, *Isai.* 49.4. Christ saith he hath *laboured* in vain, and spent his *strength* for nought: yet the Father tells him, that he shall be for a light to the Gentiles, and for salvation unto the ends of the earth, vers. 6. He shall see his *seed*, and the pleasure of the Lord shall *prosper* in his hand. He shall see of the travel of his soul, and shall be satisfied. *Isa.* 53.10,11.

Hence there will arise two *Corollaries*:

1 Corol. *First*, That Christs work, both in the Church, and in the world, shall go on, be the Instruments never so weak or inconsiderable. Not by *might*, nor by *power*, but by my *Spirit*, (saith the Lord of hosts) *Zech.* 4. 6. If there be but twelve poor disciples, *fisher-men* and *mechanicks*, (as they are called) yet if Christ go along with them, they shall *conquer* nations, and do great things, *Rev.* 6 2. Therefore let us not *despise* the day of small things, nor those *weak ones* whom the Lord employs in his work. Weak things shall confound the strong; things that are not, shall confound things that are, 1 *Cor.* 1.27,28. Whoever they be that Christ employeth in his *Army*, whether Rational, Sensitive, or Inanimate creatures; yet if he be their Captain and Leader, they shall prevail.

2 Corol. *Secondly*, There is no counsel against the Lord, *Prov.* 21.30. If men and devils associate, they shall be broken in pieces, *Isai.* 8. 9, 10. The counsel of the Lord shall stand, *Acts* 5.39. No weapon formed against him and his Church shall *prosper*, Isa. 54.17. Christ rideth *prosperously*, and therefore they that ride and act against him, must needs miscarry; or if they seem to *prosper* for a while in a wicked course, as sometimes they do, *Jer.* 12.1. *Jer.* 5.28. *Eccl.* 8.14. *Eccl.* 9.3. yet it is in greater judgement to them; and their end (if they persist) will be destruction.

We

We may further observe,

That though Christ can bring about his designes, without our endeavours; yet he will have his people pray to him.

II. Observ. *Though Christ can immediatly bring about his designe, yet he will have his people pray.*

The words are set down prayer-wise; *Ride* thou, *prosper* thou: Let thy *kingdom* come, *&c.* 'Tis true, God will do great things for his people in the last days; but yet he will be *sought* unto by them, *Ezek.*36.37. This is not their burthen, but their *priviledge.*

To induce us hereunto, let us improve these three *Motives:*

First, This hath been usually God's way and method of dispensing his mercy; and accordingly, the Saints both in the Old and New *Testament* have sought unto him. When *Daniel* understood that the time of the Churches deliverance drew near, it was so far from taking him off, that it engaged his heart to be more earnest with God in *prayer*, Dan.9.2. As God had decreed their deliverance, so he had decreed that they should pray to him. Other Instances might be given. 1 Motive.

Secondly, 'Tis a *symptome* of approaching glory to the Church, when God raiseth up in his people a mighty spirit of faith and *prayer*; when they will not let him alone, as he speaketh to *Moses*, Exod.32.10. but by faith command him, (a word which he himself is pleased to use) *Isai.*45.11. hanging continually on their Fathers *bosome*, so that they will take no denial from him, *Luke* 18.5. O woman, great is thy faith; be it unto thee as thou wilt, *Matth.*15.28. 2 Motive.

Thirdly, The more *importunate* we have been for mercies, the more love we shall see, and the more sweetness we shall taste in them, or rather, in the God and Fountain of them, when they come to us. We prize those things most, which we have long prayed and waited for; and in the sense thereof, our hearts are enlarged towards God in thankfulness. I *love* the Lord, because he hath heard *my prayer*, Psal.116.1,2. Call on me in the day of *trouble*, I will *deliver* thee, and thou shalt *glorifie* me, *Psal.* 50.16. 3 Motive.

It reproveth our *sluggishness* and backwardness, and the formality and coldness of our prayers. We should be 1 Use.

earnest, fervent, and importunate with the Lord at the *throne* of grace, that his Kingdom may come in *majestie* and glory; That the remainder of the Vials of his wrath may be poured out: That he would subdue inward and outward enemies: That he would put down all power and authority which is contrary to him, 1 *Cor.* 15. 24, 25. and take the sole dominion both external and internal to himself. We should never hold our *peace* day nor night, nor should we give him rest, till he establish and make *Jerusalem* a praise in the earth, *Isa.* 62. 6, 7. Pray for the peace of *Jerusalem*, all ye that love her, *Psal.* 122. 6. and observe Gods answers to your prayers.

2 *Use.* *Secondly*, By way of caution; let us not think that we can change God, or draw him down to us by our prayers: no, no; the change is in the creature, not in God: our hearts are drawn up to him, but his heart is not drawn or engaged to us, by any temporary acts or performances of ours. The shore is not brought to the *Boat*, but the Boat to the *Shore*: God wills a change in us, but there is no change in his will.

Again, [*And thy right hand shall teach thee*; or, *let it teach thee, terrible things.*

Hence observe,

III. Obser. *That the Lord will do terrible things in advancing his kingdom* *That Christ, when he rideth triumphantly in advancing his Kingdom upon the stage of this world, will do terrible things, by the power of his Godhead, (the right hand being the emblem of strength and authority*, Psal. 110. 1. 2 Kings 2. 19. Exod. 15. 6.) *such things as will make his enemies tremble, and his friends admire and adore him.*

The day of the Lord shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought lowe: and the wicked shall hide themselves in holes and caves, for fear of the Lord, and for the glory of his majestie, when he ariseth to shake *terribly* the earth: *Isai.* 2. 11, 12, 19. The *right hand* of the Lord doth valiantly, and will be exalted, *Psal.* 118. 15, 16.

1 Reas. The *first Reason* is, because the judgements or plagues of God upon the second *Beast*, or man of sin, with his adherents, who by specious pretences do what they can to rob Christ of his kingdom and glory, will be the

sharpest

ſharpeſt and moſt dreadful of any that have yet been. The Lord did terribly ſhake the earth, when he judged the firſt *Beaſt*, and ſhattered the *Romane* Empire to pieces: but in judging the ſecond *Beaſt*, and breaking in pieces the *Papal* Empire, he will be more *terrible*: and thoſe *Vials* which yet remain to be poured out, will have moſt of the wrath of God in them. Behold, the terrible day of God cometh, which ſhall *burn* as an *oven*; and all the proud, yea, and all that do wickedly, ſhall be as ſtubble before him, *Mal.*4.1. When God avengeth the blood of his Saints and Martyrs, (the voice of whoſe blood and prayers cries mightily to him, *Rev.*5.8. *Rev.*6. 9, 10. *Rev.* 8. 4, 5, 6.) and when the vengeance of the Temple is declared in *Sion*, Jer.50.15,28. then will the Lord ſtrike thorow the ſides of *Princes*, Pſal.110.5. and ſpeak to them in his wrath, and vex them in his ſore *diſpleaſure*, Pſal.2.5. The providences of God have been ſtupendious and *terrible* in our days: but they will yet be more *terrible*, as the Lord goes on to deſtroy the kingdom of the *Beaſt*.

Secondly, Chriſt will do *terrible* things, in ſhaking and breaking the *Kingdoms* of this world, that he may bring in and ſettle his own *Kingdom*, which cannot be ſhaken. He will ſhake *heaven* and earth, and the nations thereof, that he may be the deſire of the nations, *Hag.*2.6. *Heb.* 12.26,27. and acknowledged their governour, *Pſal.* 22. 28. There is ſo much droſs and corruption both in Civil and Religious adminiſtrations, *Iſa.* 1.25. that in *ſhaking* out this corruption, and introducing pure and righteous adminiſtrations, the Lord will do terrible things. Thus he doth alſo, when he ſhakes and converts the heart of a particular ſinner. 2 Reaſ.

Let not *Chriſtians* ſtumble or be offended with the diſpenſations of the Lord, though they be *terrible* and dreadful to the world, and to fleſh and blood. *Bleſſed* are they (ſaith Chriſt) that are not *offended* with me, *Matth.*11.6. Neither with my *word*, nor with my *works*. 'Tis his right hand that teacheth theſe terrible things; and therefore they muſt needs be juſt and righteous, (however mans reaſon judge of them) for his right hand is full of righteouſneſs, *Pſal.* 48. 10. Would you *Uſe.*

not have the works and administrations of Christ terrible to you? Oh then, submit *meekly* to his *Scepter*: conform your wills to his, and separate from the *whore* and all her *pollutions*, lest you partake with her of her *plagues*, *Rev.* 18. 4. Oh that we may be found doing the will of the Lord when he appeareth! Blessed is that *faithful* servant which shall be *found* so doing, *Matth.* 25. 46.

Vers. 5. ***Thine arrows are sharp in the heart of the Kings enemies; whereby the people fall under thee.***

In this *verse* the powerful success and effects of Christs *kingdom* are further represented, and he described as a *Warriour* or *Archer*, having his Bowe and *arrows* ready bent and prepared to shoot at his enemies. This may refer to the last times, when he will execute his *fierce* wrath upon the *Antichristian* party, who are the greatest enemies to his Kingly office and prerogative. But though he meet with strong opposition in setting up his *Kingdom*, and that from several parties and *interests*, all concentring in opposing his Interest; yet shall he prevail. The people *shall fall under him*. Yet *for all this*, and in despite of them all, have I set *my King* upon my *holy hill* of *Sion*, *Psal.* 2. 6.

I. Observ. *Christ & his people meet with great opposition.*

In the *first* place, we may *note*,

That Christ and his instruments, who endeavour to propagate and advance his Kingdom, will meet with great enmies, and much opposition.

Who art thou, *O great mountain*, before *Zerubbabel*? *Zech.* 4. 7. Temple-work is not carried on, but with much difficulty and opposition. Our King Christ hath his *enemies*, and they are of two sorts.

Christ hath two sorts of enemies.

1. *Open,*

First, His *open enemies*, that will even dare him to his *face*; whose malice and cruelty against him and his poor Lambs, appear in their very foreheads. Such were *Antiochus Epiphanes*, and many of the *Romane* Emperours, who were the first *bloody* Beast mentioned *Rev.* 13. 1, 2. whom the devil raised up against Christ and his Saints.

2. *Secret enemies.*

Secondly, Christ hath his *secret* underhand-*enemies*,

who whilſt they profeſs *love* and ſubjection to him, do what they can in a ſubtil manner to *ſupplant* his People, Truth and Intereſt. This is the nature of the *ſecond Beaſt* which cometh out of the earth, and hath two *horns* like a *Lamb*, Rev. 13 11. who with his *adherents* pretend to be of a *Lamb*-like diſpoſition, humble, meek, innocent, and mortified ſouls; and to do what they do, for the *glory* of Chriſt, for *holy* Church, for *Uniformity*, and againſt Errour, Schiſm, *&c.* Now theſe ſecret ſubtil *enemies*, are the moſt *dangerous*. Such be thoſe among us, who have fine ſmoothe language, but yet they will not have *Chriſt* to reign in righteouſneſs, leſt their *Diana* or worldly intereſt go down. Oh, this *ſelf-intereſt* makes men to be at enmity with the *glorious* deſigne of Chriſt.

Hence let us draw two *Corollaries*.

Firſt, The Lords faithful ones, who are employed in his work, ſhould not deſpond, though they meet with many *Tobiahs* and *Sanballats*, crafty and ſubtil, and withal ſtrong and potent enemies, who would cauſe the work to ceaſe: They are not ſo much our enemies, as the enemies of our King; and the greater, and ſtronger, and more ſubtil they be, the more it maketh for the *glory* of Chriſt to diſappoint them: as when *Cæſar* overcame *Pompey*, that great and prudent Captain, it did exceedingly increaſe his fame and honour in the world. The work of the *Temple* muſt and ſhall be finiſhed, to the terrour of our enemies, *Nehem.* 6. 16. For it is the work of *God*, and not of man. 1 Corol.

Secondly, This diſcovers the corruption and malice of the heart of man. Well might the *Apoſtle* ſay, that the wiſdom of the fleſh is *enmity* againſt God, *Rom.* 8. 7. If Chriſt ſet but up his Kingdom, and reign in truth and righteouſneſs, then *Heathens*, *Papiſts*, *Turks*, *Gog* and *Magog*, *Formal* Proteſtants, *looſe* Opinioniſts, ſelf-ſeeking *Chriſtians*, all of them will *joyn* with *Satan*, and the powers of darkneſs, in oppoſing this bleſſed *Kingdom*. *Herod* and *Pilate* will ſhake hands and be friends, againſt the holy Childe *Jeſus*, Luk. 23. 12. Acts 4. 27. 2 Corol.

Again, whereas they are ſaid to be the *Kings* Enemies;

Observe,

II. Observ. *That to be an enemy to Christ in his kingly office and dignity, doth exceedingly provoke the Lord to wrath.*

'Tis a great evil to oppose Christs Kingly Office.

What cause, then, have we to bewail before the Lord the present posture of the *inhabitants* of these *Nations*, who will not have the Lord to *reign* over them, and to *govern* them by his *Laws?* Nay, are there not many that pretend to much acquaintance with *Christ*, who yet are far enough from submitting to him in his *Kingly* Office, so as to let him wholly dispose of their outward *honours*, dignities, and concernments for his glory? they seem to trust him with their *souls*; but alas, in the management of outward and civil things and employments, they have recourse chiefly to their own wit, *policie*, invention, as if the *kingdom* of Christ had nothing to do therewith.

Use.

Let us go on: [*Thine arrows are sharp:*] (That is) the *word* of thy *Kingdom*, which is *sharper* then any two-edged *sword*, piercing even to the *dividing* asunder of *soul* and spirit, *Heb.*4.12. The words and judgments of God are his Arrows: so *Psal.*64.4. *Deut.*32.23. whereby he woundeth and destroyeth the *kingdom* of Sin, Satan, and Antichrist; and subdueth the nations of the world to himself. See *Rev.*19.15.

Observe therefore,

III. Obser. *Christ is a most excellent archer.*

That Christ, the King of kings, and Lord of lords, (as he is stiled, Rev.17.14. Rev.19.16.*) is a most excellent archer, who hits the mark whensoever he shooteth,* Rev.6.2,3.

There is no standing before him, if he bend his bowe, and shoot the *arrows* of his wrath: The people *shall* fall under him. The *ten* horns which are *ten* Kings, *Rev.*17.14. shall make war against the *Lamb*; but he shall overcome them, though there be but a few *faithful* and chosen ones with him: and for the implacable enemies of the Church, they shall be slain with the *sword* of him that sits upon the horse; which *sword* proceedeth out of his *mouth*, Rev.19.21.

Again, [*Thine arrows are sharp in the heart of the Kings enemies*]. Other *Archers* can onely wound the *body*, but

but Chriſt, who is King of *Spirits*, Numb. 16.22. pierceth the heart with his *arrows*.

Hence obſerve,

That ſuch as draw not near to Chriſt with their hearts and ſpirits, he both can and will ſend the ſharp and keen arrows of his wrath into their conſciences : So that they ſhall be forced to fall under him, and bow down *before him*, Pſal. 2. 9. The arrows of the Lord are like the ſwords of *Saul* and *Jonathan*, which did execution, and returned not empty, 2 *Sam.* 1. 22. His bowe of ſteel ſhall ſtrike his enemies thorow : The gliſtring ſword cometh out of their gall, and terrors are upon them, *Job* 20.24,25. IV. Obſer. *Chriſt ſhoots the keen arrows of his wrath into the conſcience.*

The *civil* Magiſtrate commands onely the *outward* man, and the things relating thereto. But Chriſt being *God* as well as man, ſearcheth the hearts, and weigheth the *ſpirits* of men, *Joh.* 2.25. *Prov.* 16.2. He is the great *King*, the ſupreme Magiſtrate, before whom the hearts and inward parts of men are *anatomized* and *cut up:* yea, all things are *naked and opened unto the eyes of him*, with whom we have to do, *Heb.* 4. 12, 13. This King doth ſpecially regard the *ſpirits* of men, as is demonſtrated in the following particulars. *Chriſt our ſpirit. King ſpecially regards the ſpirits of men.*

Firſt, He chiefly requires *heart*-worſhip, and *ſpirit*-ſervice and obedience ; without which, bodily worſhip profiteth not, 1 *Tim.* 4.8. he will be worſhipped in *ſpirit*, *Joh.* 4.24. *Phil.* 3.3. Not after the *oldneſs* of the *letter*, but after the *newneſs* of the *ſpirit*, Rom. 7.6. 1. *He requires ſpirit worſhip.*

Secondly, By and from him, we have ſpiritual and *ſoul*-bleſſings, which are the choiceſt bleſſings, *Eph.* 1.3. The heart is comforted, *Hoſ.* 2.14. and the *inward* man ſtrengthned, by and through him, *Eph.* 3.16, 7. he hath *communion* eſpecially with the *ſpirits* of his people, 2 *Tim.* 4.22. None can ſpeak peace to the broken *heart*, but he : *Iſa.* 61.1. nor will the wounded ſoul be at reſt, till he *create* the fruit of the lips peace, peace, *Iſa.* 57.19. 2. *By him we have ſpiritual bleſſings.*

Thirdly, He exerciſeth his *ſubjects* in a *ſpiritual* warfare, and furniſheth them with *ſpiritual* weapons and armour, to guard and fortifie their *ſpirits*, Eph. 6.11, &c. 3. *He furniſheth us with ſpiritual weapons.*

Fourthly, *Spirit*-defilements, and *heart*-pollutions, as ſecret atheiſm, pride, ſelf-love, hereſie, idolatry, unbelief, hypocriſie, vain thoughts, and contemplative wickedneſs, 4. *Spirit-pollutions are moſt odious to him.*

neſs, are moſt abominable and loathſom to this *ſpiritual* King, as appears in the dreadful fall of the evil *Angels*, who are not corporal, but *ſpiritual* wickedneſſes, *Eph.*6.12. There is not onely the filthineſs of the fleſh, but alſo the filthineſs of the *ſpirit*, 2 Cor.7.1.

5. He gives up the obſtinate ſinner to ſpiritual deluſions, as the moſt dreadful.

Fifthly, He giveth up obſtinate ſinners to *ſpiritual* judgements and deluſions, *Iſa.*6.9. *Rom.*1.24. as namely, hardneſs of *heart*, blindneſs of *minde*, *ſearedneſs* of conſcience, 1 *Tim.*4.2.

If men impriſon the light, and hold the *truth* in unrighteouſneſs, *Rom.*1.18. and receive not the Goſpel in love, 2 *Theſſ.*2.11,12. the Lord will ſend forth an evil ſpirit, which ſhall poſſeſs them, 1 *King.*22.21,22,23. The Law of God, which is holy and *ſpiritual*, Rom.7.12,14. (and which is not aboliſhed, but eſtabliſhed in and by *Chriſt*, Rom.3.31.) doth, 1. Not onely condemn outward groſs acts, but *inward* luſt and concupiſcence. 2. It requires not onely outward, but alſo (and that chiefly) *inward*, *heart*-righteouſneſs and holineſs. And 3. It inflicts not onely torments upon the body, but ſcourgeth and laſheth the *ſpirit* and *inward* man, and that ſometimes of the elect themſelves, at leaſt to their *ſenſe* and feeling; the ſharp *arrows* of the Lord *ſtick* faſt in them, *Job* 6.4. *Pſal.*38.2,3. If the Lord pour but a *drop* of wrath into the *conſcience*, it will cauſe more *anguiſh* and horrour then all outward afflictions; witneſs poor *Spira*, and others. If thy *wrath* (O Lord) be but *kindled* a little, bleſſed are they that put their *truſt* in thee, *Pſal.* 2.12.

1 uſe.

Firſt, then, Let this be a warning to the *hypocrite*, who brings before the Lord onely a *lip*-worſhip, when his heart is far from him. Aſſure thy ſelf, O *hypocrite*, that the *Lord* will finde thee out, and *unmask* thee: even the Lord, whoſe *arrows* are ſharp in the *hearts* of his enemies, will come as *refiners* fire, and will *ſearch Jeruſalem* as with *candles*, Zeph.1.12. Out of *Sion*, a fire ſhall devour before him, *Pſal.*50.2,3. Wo to the *hypocrite* in that day; his great hope & *confidence* ſhall periſh, *Job* 8.13,14. he ſhall not be able to *ſtand* before God, *Job* 13.16. When the Maſter of the *feaſt* came, the *gueſt* that wanted the *wedding-garment* had not a word to ſay for himſelf, but was

ſpeech-

ſpeechleſs, Matth. 22. 12. Oh let us look after *ſincerity* of heart, and truth in the *inward* parts. We may deceive the moſt *diſcerning* Chriſtians; but there is no *dallying* with him, whoſe *eyes* are as a *flame* of fire, *Rev.* 1. 14. and who pryes into the *ſecret* corners of the heart. The triumphing of the wicked is ſhort, and the joy of the hypocrite but for a moment, though his excellencie mount up to the heavens, yet he ſhall vaniſh away as a dream, *Job* 20. 5, 6, 7, 8.

Secondly, It may inform us, that thoſe keen *arrows* of God which *pierce* the heart and *ſoul*, are the ſharpeſt and moſt dreadful of any; none like them. The *ſpirit* of a man will bear his *infirmity*; but if the *ſpirit* and conſcience be wounded, who can bear it? *Prov.* 18. 14. *Heart*-plagues are the greateſt: all the other plagues and judgments which fell on *Pharaoh* and his people, came far ſhort of that plague which was upon their *hearts*. Thus it is alſo with the poor *Jews* at this day; the deſtruction of their *City* and *Temple*, all the judgements and terrible things which have befallen that *Nation*, by ſword, famine, peſtilence, are not near ſo ſad and dreadful, as their *ſoul*-plagues and deluſions; when notwithſtanding all the judgements of the Lord, yet the *hearts* of men are ſhut up in blindneſs and obſtinate impenitencie and unbelief: or when men proſper in a wicked courſe, and their *hearts* are lifted up, and they bleſs themſelves, and put away the *evil day* far from them, *Amos* 6. 3. According to their *paſture*, ſo are they *filled*, and their *heart* is exalted; therefore *they forget the Lord*, Hoſ. 13 6. 2 Uſe.

Laſtly, Will the Lord ſend his ſharp *arrows* into the *hearts* of his enemies? Then ſearch and look into your *hearts* betimes. Will you ſtill ſtand it out ſtubbornly againſt Chriſt? Ah poor Saints! The time will come, that the *hearts* of the ſtouteſt among you, ſhall fail, and even ſink within you, through unſpeakable horrour and deſpair. There is no *contending* with the *Almighty*, Job 40. 2. With him is *terrible majeſtie*, Job 37. 22. Out of Chriſt, he is a *conſuming fire*, Heb. 12. 29. The Lord ſends his plagues upon the *heart*, Exod. 9. 14. threatnings, curſes, terrours, ſoul-plagues, one upon the neck of another, *Deut.* 28. 16, 17, &c. So that there is no remedy, but you muſt yield the *Bucklers*: and let me tell you in the name of 3 Uſe.

the

the Lord, that if you do not now reflect, and lay your hands upon your hearts, crying out, O miserable man that I am, what have I done? yet the time will come, that you shall do it, when alas it will be too late. *Prov.* 1.24,25,26. Oh what dismal thoughts, what dreadful self-reflections, what unspeakable horrours will possess thy soul, when it departs out of the body! Thy flesh shall have pain, and thy soul within thee shall mourn; *Job* 14.22. And thou shalt say, How have I *hated instruction, and my heart despised reproof*; and have not obeyed the voice of my *Teachers*, nor inclined mine ear to them that instructed me? *Prov.*5.11,12,13. Let us therefore take heed in time to our spirits, whilst it is called to day, and before the evil day come upon us.

Vers. 6. *Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre.*

These words (which are quoted *Heb.*1.8.) are spoken by the Church, of and to Christ; describing his dignity and superexcellencie above Angels and Men in his eternal Godhead; and the properties of his kingdom, which are two: 1. Everlastingness, and 2. Righteousness.

Christ is here said to have a *Throne*, and a *Scepter*; both which are badges or emblemes of Royal dignity and authority.

The *perpetuity* of Christs kingdom is described in these words: *Thy throne, O God, is for ever and ever.* Other Kingdoms have their periods; but this Kingdom which *the God of heaven sets up, shall break in pieces and consume all other kingdoms*, and *shall stand for ever*, Dan. 2.24. Dan.7.14. Isai.9.7.

Christ hath a twofold Kingdom.

Christ hath a *twofold* Kingdom: 1. An absolute eternal Kingdom, (as he is God, and *essentially* one with the Father) which is not subject to the least change. 2. He hath also a Lordship or Kingdom given him by God over all creatures, elect and reprobate Angels and Men, *Matth.*28.18. *Phil.*2.10. 1 *Tim.*5.21. *Eph.*1.21,22. *Col.*2.10. 1 *Cor.*15.27. *Heb.*1.2. This is his *mediatory* kingdom, which is not absolutely eternal, without beginning or end;

end; but reſpectively, in compariſon of other Kingdoms and Powers, which this Kingdom ſhall put an end unto. And though this Kingdom ſhall be given up to the Father, 1 *Cor.*15.24. and ſo be changed in reſpect of the adminiſtrations thereof; yet the ſame ſhall be of everlaſting efficacie to the Saints, when glorified; as his Prieſthood ſhall alſo be, *Heb.*7.17,25.

Grotius with others apply this Pſalm to *Solomon* and his Queen, as if it were properly meant of them; herein following the Jews, thoſe great enemies of the Son of God. But this verſe, with the following verſes, make it evident, that this Pſalm is not properly applicable to a meer man. As for *Solomons* Scepter, it continued but fourty years, 2 *Chron.*9. 30. nor was the adminiſtration thereof ſo righteous as is intimated in the text, though accompanied with peace and quietneſs; and therefore comports not ſo well with the third *verſe* of this Pſalm, where the Spouſe deſires her Husband to gird his *Sword* on his thigh, and to ride in *majeſtie* and righteouſneſs. The Apoſtle quoting theſe paſſages, *Heb.* 1. (where he clearly evinceth the *Godhead* of Chriſt, and his dignity over all creatures, by his titles, and by his works) puts it out of doubt, that this Pſalm principally reſpects Chriſt and his Kingdom. Some have thought, that it ſhould not be ſo much as typically applied to *Solomon*: but that will not follow neither. The typical conſideration of *Solomon* and his Queen here, will no whit derogate from the glory of Chriſt and his Church.

[*Thy throne, O God, is for ever and ever.*]

'Tis objected by the *Socinians*, (who deny Chriſt to be the eternal moſt high God, and aſcribe to him onely a temporal outward kingdom) That the name *Elohim* (here attributed to Chriſt) is alſo given to Angels and Men, *Exod.*22.8,9. *Pſal.*8.5. *Pſal.*82.1. and by this means they would have Chriſt onely to be a creature, or made God. But it is anſwered, that this name *Elohim* is never in the plural number abſolutely and without reſtriction attributed to a meer creature, as it is here to Chriſt. *Moſes* was made *Elohim*, or God, not abſolutely, but with reſtriction to *Pharaoh*, Exod.7 1. Nor do we finde that ever an eternal *throne* is properly and abſolutely aſcri-

aſcribed to a creature: If we finde ſuch words ſpoken of *David*'s or *Solomon*'s throne, 'tis with reference to the Kingdom of Chriſt, as their throne was a type of his.

That perſon who is here called *Elohim*, is the ſame Lord, the ſame *Jehovah*, that laid the foundations of the earth. Compare we *Pſal.*102.25. with *Heb.*1.10.

We finde then in this text, the Church acknowledging and adoring the eternal Godhead of Chriſt, and his glorious throne, and that under the dark veiled adminiſtration of the Old Teſtament. *Thy throne, O God, is for ever and ever.*

Whence *obſerve*,

I. Obſerv. *The Godhead of Chr. was revealed to Iſrael of old.*

That Chriſt, the ſecond perſon in the glorious Trinity, was revealed to Iſrael of old, to be the true Jehovah, the eternal God: that ſo, their faith in the promiſed, as well as ours in the exhibited *Meſſiah*, might be in God, and ſo have a ſure foundation to reſt upon: 1 *Pet.*1.21. *Iſai.*28.16. 1 *Cor.*3.11.

This was that *El-Shaddai*, God all-ſufficient, with whom *Jacob* wreſtled by faith, *Gen.*35.9,10,11. *Hoſ.*12.4. This was the *King* of glory, mentioned *Pſal.*24.10. who is alſo there called, The ſtrong and mighty, the *Lord of hoſts* mighty in battel; *Jehovah* our righteouſneſs, *Jer.*23.6. The *everlaſting* Father, The mighty *God*, The Prince of peace, *Iſa.*9.6. who was with and in the *Father*, and the delight of the Father from eternity: *Prov.*8.22, &c. *Joh.*1.1,2.

The Tabernacle among the Jews ſhadowed forth the eternal *Deity*, which dwelt in Chriſt *bodily*, Joh.1.14. Col. 2.9. The Ark of God alſo (which was covered over with gold) repreſented the Divine nature, or eternal Spirit, in which Chriſt offered up himſelf an acceptable ſacrifice to God, and thereby ſatisfied divine juſtice for our ſins, and merited life eternal for us. *Acts* 20.28. *Heb.*9.4,14.

From this *doctrine* we may draw ſome uſeful *Inferences.*

1 Infer. *Firſt*, That the eternal Deity of Chriſt, and ſalvation by him, is no *new* Doctrine; but the good old way, which all men ſhould enquire after, *Jer.* 6.16. and wherein onely we ſhall finde true *peace* and *reſt* to our ſouls, *Mat.* 11.28. *Joh.*16.33. *Eph.*2.14. Jeſus Chriſt the *ſame*, to

day,

day, yeſterday, and for ever, Heb.13.8. There is no other *name* under heaven given among men, whereby we can be ſaved, *Acts* 4.12. 'Tis onely by the *blood* of the *Covenant*, that the poor priſoners have hope, *Zech.*9.11. This is *Jacobs ladder*, whereby God comes down to us, and we go up to him, *Gen.*28.12. 1 *Tim.*2.5.

Secondly, We may hence infer, that it is but a carnal notion, to hold that the fathers before Chriſts incarnation were onely under a *typical* carnal Covenant, and temporal promiſes. The contrary is plainly laid down in the Scripture, namely, That they were under a real ſpiritual covenant and promiſes, whereby ſaving grace was conveyed unto them. 2 *Sam.*23.5. *Luke* 1.68,72. *Gal.*4. 14,15,16,17. *Rom.*4.5,6,7,8,9,11,13. Which Covenant was *primarily* made with and to Chriſt, the Surety and Mediator thereof, *Heb.*8.6. 2 *Cor.*1.20. As for *Noah, Phineas, David*, with whom this Covenant was made and renewed, they did in their fœderal relation repreſent Chriſt and his elect; the Head primarily, and the members ſecondarily, and in ſubordination to the Head, *Gal.*3. 16.19. 2 Infer.

Indeed this *Covenant*, and the premiſes, priviledges and bleſſings thereof, before the death of Chriſt, were not ſo abſolutely and unconditionally propounded, nor ſo clearly and fully diſpenſed, as they are now. The Levitical Prieſthood, Land of *Canaan*, long life, *Pſal.*105. 8,9,10,11. did but darkly ſhadow out thoſe Goſpel-priviledges, the *glory* whereof is now unveiled, 2 *Cor.*3. *For lo, the winter is paſt, the flowers appear on the earth, the time of ſinging of birds is come*, Cant.2.11,12. The Prophets propheſied of that *grace and glory* which was not then *exhibited*, but ſhould be revealed unto us, 1 *Pet.*1.10,11. But yet Gods Covenant to and with the ſpiritual *ſeed* of *Abraham*, and that before the coming of Chriſt, was a Covenant of ſaving grace; though the carnal ſeed, and *ſelf-juſticiaries*, did pervert and turn it, as they do now, into a Covenant of Works, *Gal.*4.22,23, &c.

Thirdly, Their ſin is exceedingly *aggravated*, who in this clear ſunſhine day of the Goſpel, do either queſtion or deny the eternal *Godhead* of Chriſt: which Fundamental truth, though it be clearly held forth in the Old, yet it is much more clearly aſſerted in the *New Teſtament*. 3 Infer.

John

John having upon this occasion written his most excellent glorious Gospel against *Ebion* and *Cerinthus*, wherein he plainly, and with much majestie and perspicuity, vindicates the Divinity of Christs *person*, especially *Cap.*1. and also in his Epistle, 1 *Joh.*5.7,20. There are three glorious Persons (and but one God) that bear witness to the *Deity* of Christ, and salvation by him.

1. The *Father* testifies it, *Matth.*3.17. *Joh.*6.30,31,32, 36,37. 2 *Pet.*1.17,18.

2. *Christ* the second person bears witness to himself, by his glorious works, *Joh.*5.36. *Joh.*8.14,17,18. *Joh.*10. 37,38. *Joh.*17.36.

3. The *holy Ghost*, by descending on Christ in the likeness of a dove, *Joh.*1.32. by convincing men of sin, because they believe not on him, *Joh.*16.9. and by sealing up this truth to the conscience. If then we receive the *witness* of men, the *witness* of *God* is greater, 1 *Joh.*5. 9,10. See *Isai.*9.6. *Joh.*1.1,2. *Phil.*2.6. *Tit.*2.13. *Joh.*5. 58. *Rev.*1.11. where the Lord gives testimony to this truth. And therefore how inexcusable are the obstinate *Jews*, *Arrians*, *Socinians*, at this day, who will not behold this glorious light shining in the Scriptures, but desperately oppose and malign the same, saying, that Christ is but a meer man, and that he had no *existence* before his incarnation, or at most, before the creation? Wo be to them that strive with their Maker. There is no *contending* with the Almighty: he *will be justified in his sayings, and will overcome when he is judged*, Rom. 3.4.

For the better Information of the Reader, I shall here,

1. Lay down some proofs or demonstrations of the eternal Godhead of Christ, That he is not onely God by office, but by nature God.

2. Shew that it was necessary that *Christ* should be God, both in respect of God and us.

3. Answer some *Objections* that are made against this Fundamental truth.

4. Propound some *Rules* or Considerations, for the better understanding of those Scriptures which refer to the mystery of Christs

Quer.

Several demonſtrations of Chriſts eternal Godhead.

Quer. How do ye prove that Chriſt is the eternal moſt high God?

Anſw. His eternal *Deity*, coequality and conſubſtantiality with the Father is *demonſtrated*,

Firſt, From his *divine Names* and Titles. He to whom the Incommunicable titles of the *high God* are attributed, is the moſt high God: But the Incommunicable titles of the moſt high God are attributed to Chriſt. The nominal, real, and relative *attributes* of God are given to him.

1 Demonſt. *From his divine names.*

I. *Jehovah* is one of the Incommunicable names of God, which ſignifies his eternal eſſence, *Exod.*15.3. *Gen.* 2.4. a name ſo full of divine *myſteries*, that the Jews hold it unlawful to pronounce it. It ſignifies, 1. That God is an eternal independent *being* of himſelf. 2. That he gives *being* to all creatures, *Acts* 17.28. 3. That he doth and will fully execute and perform his *word* and promiſes. God tells *Moſes*, Exod.6.32. that he was not known to *Abraham*, &c. by this name: not but that they did know this to be the incommunicable name of the *moſt high God*, but they lived not to ſee the accompliſhment of Gods promiſe touching the deliverance of their poſterity out of *Egypt*, and their poſſeſſing of the promiſed land.

1 *Jehovah.*

Now this glorious name *Jehovah*, ſo full of myſteries, is aſcribed to Chriſt, *Zech.*2.12,13. *Gen.*32.30. *Gen.*48.16. *Pſal.*102.26,27. *Heb.*1.8,9,10,11. He is *Jehovah* our righteouſneſs, *Jer.*23.5,6. *Jehovah* rained fire and brimſtone from *Jehovah* out of heaven, *Gen.*19.24. that is, not a created Angel, but Jehovah the Son of God, the uncreated Angel that ſtayed with *Abraham*, Cap.18. rained fire and brimſtone from *Jehovah* the Father.

1 *Object.* But this title *Jehovah* is appropriated to the Church, *Jer.*33.16.

Anſw. 1. It is with reference to *Jehovah* the Son of God, as ſhe bears his name, and is juſtified by his *righteouſneſs*: and ſo this title is given to *Jeruſalem*, Ezek.48. 35. and to the Altar erected by *Moſes*, Exod.17.15. not abſolutely, but reſpectively, in regard of the preſence of *Jehovah* there.

2. *Mercerus*, with others of prime note, render the text

text word for word thus: *He that shall call her, is* Jehovah Tzidkenu: and * some, thus: *This is the name where-with every one shall call him*, Jehovah our righteousness. Now according to this reading, the name is attributed to Christ her husband, and not to her. But if it be applied to the Church, (as that Interpretation is thought to be the most genuine) then it is not properly and absolutely, but respectively ascribed to her, with reference to *Christ* her Husband, of whom it is properly meant.

*Vide Engl. Annot. in loc.

2 *Object.* But there is no such mystery in the word *Iehovah*, touching the *Godhead* of Christ: for if so, it would then have been made use of in the *New Testament*; which it is not.

Answ. The *Greeks* could not by one word in their language emphatically express the mystery and significancie of this name *Iehovah*; and therefore the force of it is opened in divers words by the Apostle *Iohn* in the New Testament, and that with respect to the *Divinity* of Christ. See *Rev.* 4.8. *Rev.* 1.4,8. *Rev.* 11.17. So much for the name *Iehovah.*

2. *Eheieh.* II. Another Name or Title which denotes the essence of God, is *Eheieh*; *I am that I am*, or *I will be that I will be*, Exod. 3.14. It hath the same root with *Iehovah*, and signifies that God is an eternal unchangeable *Being*. This Name is given to Christ; who is *Alpha* and *Omega*, the Beginning and the Ending; which Is, which Was, and which is To come, *the Almighty*, Rev. 1. 8. who saith of himself, *Before Abraham was, I am*, Joh. 8.58.

3. *Elohim.* III. *Elohim*, which signifies the Persons in the essence. 'Tis a name of the *plural* number, expressing the *Trinity* of Persons in the *Unity* of Essence: and therefore it is observed by the Learned, that the holy Ghost beginneth the story of the *Creation* with this plural name of God, joyned with a verb of the singular number. The mighty *Gods*, or all the three Persons in the Godhead, created, *Gen.* 1.1. And *Iehovah Elohim* said, Man is become as one of *us*, Gen. 3.22. And again, None saith, Where is God my *Makers*? Job 35.10. This name is also attributed to Christ; *Psal.* 45.6. *Heb.* 1.8. one of the three persons in the Divine essence, but is never absolutely given to any creature.

4. *El Gibbor* IV. Another Title is *El Gibbor*, the strong and mighty God.

God. This is also attributed to *Christ*, Isa.9.6.

V. Another of the incommunicable Titles of God is *El-Shaddai*, God Omnipotent or All-sufficient, *Gen.*17.1. which is given to Christ: compare we *Gen.*35.6,9,10,11. with *Hos.*12.4. That Angel that appeared to *Jacob*, was *Christ* the *Angel of the Covenant*. Neither the Father nor the holy Ghost is ever called an Angel in Scripture: nor was this a created Angel; for then *Jacob* would not have made supplication to him: but he was an uncreated Angel, even the *Lord of hosts*, the *Almighty God*, who spake with *Jacob* in *Bethel*; the same Angel that conducted the *Israelites* in the wilderness, and fought their battels, *Exod.*3.2. *Acts* 7.30. 1 *Cor.*10.4,5,9. even Christ the *Almighty*, Rev.1.8. Rev.4.8. As for these two last *Titles*, they signifie God in his *essential* works. 5. *El Shaddai.*

VI. *Adonai*, or Lord: though it be given *analogically* to creatures, yet properly it belongeth to God alone. This is also used in the plural number, to denote the mystery of the Trinity. If I be *Adonim*, *Lords*, where is my fear? It is given to Christ, *Psal.*110.1. *Dan.*9.16. *Mat.* 22.44. *Heb.*1.13. 6. *Adonai.*

Christ is called God, *Joh.* 1.1. the true God, or very God, 1 *Joh.*5.20. the great God, *Tit.*2.15. God above all, blessed for ever, *Rom.*9.5. The *Wonderful*, Counsellor, The mighty God, The everlasting Father, The Prince of peace, *Isa.*9.6. a text miserably perverted, and misapplied to *Hezekiah*, by the later Jews and some others, as if they were resolved to put out their eyes, lest the light should shine into them.

The *second* proof of the eternal *Godhead* of Christ, is taken from his *divine Properties* and Attributes. He to whom the incommunicable Properties of the most *high* God are attributed, is the most high God: But the *incommunicable* Properties of the most High God are attributed to Christ: As, 2 Demonst. *is taken from his divine properties.*

1. *Eternity*, Joh.8.58. Isai.9.6. Rev.1.8,17. Rev.22.13. Heb.7.3. Christ was before all creatures, when there was nothing but *eternity*, Prov.8.22,23,30. Joh.1.1. Joh. 17.5. Mica.5.2. 1 Joh.1.1,2.

2. *Omniscience*: he knoweth all things, *Joh.*2.24,25. *Rev.*2.8,9,23. *Matth.*9.4. *Matth.*12.25. *Joh.*10.15. *Joh.*16. 30. *Joh.*21.17. *Col.*2.3.

3. *Omnipresence*: he filleth all things, *Matth.*18.20. *Matth.*28.20. *Ioh.*3.13. *Ioh.*14.23. *Eph.*4.10.

4. *Omnipotencie*: he can do all things, *Ioh.*5.19,21. *Heb.*1.3. *Phil.*3.21. *Rev.*4.8. *Rev.*17.14.

5. *Equality* with the Father, and that without *robbery*, *Phil.*2.6. ἐν μορφῇ Θεοῦ ὑπάρχων, subsisting in the *form* of God, he thought it no unjust prey to be equal with God. He who is in the form of God, and without prejudice to the Father equal to him, must needs be God by *nature*, an *independent* God, the most high God.

3 Demonst. *from his divine works.*

Another *Demonstration* of the eternal Godhead of Christ, is taken from his divine works. He to whom those actions are ascribed, which are proper to the most high God, is the most high God: But such actions or works are ascribed to Christ.

1. Works of *power*: As,

1. *Creation*, Heb.1.2. Col.1.16. Joh.1.3. Psal. 102.25. Heb.1,10. Eph.3.9.

2. Universal *conservation* of all things, *Heb.*1.3. Joh 5 17.

3. *Miracles*, Joh.14.11. Matth.8.16,28,29. Mar. 9.6,33.

2. Works of *grace*: As,

1. *Election*, Joh.13.18. Joh.15.16,19.

2. *Redemption*, Gal.3.13. Gal.4.4,5. 1 Thess.1. 10. None but the most high God could save and deliver us from the *curse* of the Law, *Sin*, *Satan*, *Death*, *Hell*, and the wrath to come: these were too *potent* enemies for a meer creature to buckle with and to overcome.

3. The *pouring* out of the *holy Ghost* upon us, *Ioh.*4.10. *Ioh.*6.27. *Ioh.*7.38,39. *Ioh.*16.7. *John* baptized onely with water, but Christ with the *holy Ghost* and with *fire*, Joh.1.33.

4. *Giving us eternal life*, Joh.10.28. 1 Joh.5.12,13. Joh.11.25,26.

4 Demonst. *from the divine worship ascribed to him.*

Fourthly, The Godhead of Christ is evinced and *demonstrated*, from his divine honour and worship. The Apostle sheweth, *Gal.*4. 8. that religious worship ought to be performed to none, but to him that is God by *nature*; and that they are ignorant of the true *God*, who religiously worship them that are not Gods by *nature*

and

and therefore if Chriſt were not God by *nature*, and *conſubſtantial* with the Father, we ought not to perform religious *worſhip* to him. So then, he to whom *religious worſhip* is truly exhibited, is the moſt high God: But religious worſhip is truly exhibited unto Chriſt. *Phil.* 2.10. *Joh.*5.23. As,

1. Prayer, and calling upon his Name, *Acts* 7.57. *Rev.*1.5. *Joh.*16.24. *Rom.*10.13,14.

2. *Baptiſm* is to be adminiſtred in his Name, *Matth.* 28.19.

3. We are to *believe* on him, *Joh.*1.12. *Joh.*3.16. *Joh.* 6.47. *Joh.*14.1.

The laſt *Demonſtration* of Chriſts eternal Godhead is taken from *Joh.*10.30. 1 *Joh.*5.7. Chriſt is one in *eſſence* and nature with the Father, and therefore he is the moſt high God. In verſ.8. of 1 *Joh.*5. it is, They agree in *one*, (that is) they conſent in their *teſtimony*: but in this verſ.7. we finde that they *are one*, (that is) one in nature, co-eſſential and conſubſtantial; therefore they agree in their teſtimony. The Apoſtle, in *verſ.* 9. diſtinguiſheth the teſtimony of the Father, Word and Spirit, (as being the teſtimony of the eternal God) from the teſtimony of man.

5 Demonſt. is taken from Chriſts one-neſs with the Father.

Thus much for the *proof* of the Godhead of Chriſt.

Quer. But was it neceſſary that Chriſt (who aſſumed our nature) ſhould be the eternal God?

Anſw. Yes, it was neceſſary that it ſhould be ſo, both in reſpect of God and us.

It was neceſſary that Chr. ſhould be the eternal God, for ſeveral Reaſons.

I. The *majeſtie* of God required it, who is ſo holy, pure and juſt, that none could interpoſe, but he that was God *eſſentially* one with the Father, *Joh.*10.30. *Joh.*14.9,10,11. The Angels could not: for though they be glorious creatures, yet being compared with the ſacred Majeſtie of God, they are *unclean*, Job 15.55. Iſa. 6.2. much leſs could man reconcile himſelf to God, there being none that doth good, no not one, *Rom.*3.10.

II. It was neceſſary in reſpect of *man*.

1. The evils to be removed, and the enemies to be ſubdued, were exceeding potent; Sin, and the conſequents thereof: as, the wrath of God, the curſe of the Law, the power of Satan, death temporal and eternal.

2. The good things to be procured, were exceeding rich and glorious: as, perfect righteousness, adoption, union with God, the indwelling of the holy Ghost and his gifts, everlasting bliss and glory. Who could remove these evils, and procure these blessings, but onely God himself?

3. To *fortifie* us against fears and doubts, when Satan tempts us to question our reconciliation to, and union with God, (as too high a privilege for us) we should call to minde, that he who was crucified, and wrought out this glorious redemption for us, is the Lord of glory, *Iehovah* the most high God, *Acts* 20. 28. 1 *Cor.* 2. 8. If Satan tempt us to doubt of the truth and reality of Gospel-promises, and to conclude that the comforts therein held forth, are too good and precious for us; we should then remember, that all the promises are *yea and amen* in Christ, who is the *glorious* eternal God, 1 *Cor.* 1. 20.

4. To *comfort* us in respect of perseverance; seeing we are elected in *Christ*, Eph. 1. 4. and our life is hid with him who is *God*, Col 3. 3. therefore it is sure: None shall pluck them out of my hand, (saith Christ.) My Father which gave them me, is greater then all: and, I and my Father are *one*; one in *nature*, *will*, operation, *Iob.* 10. 28, 29, 30. They that believe on Christ, have eternal life, and shall not come into *condemnation*, Joh. 5. 24.

I shall now (by God's help) answer the most material *Objections* that are made against the Godhead of Christ.

Objections against the Godhead of Christ.

1. *Object.* Christ is distinguished in Scripture from the eternal God, and therefore he is not the eternal God.

Answ. Christ, as he is the Son of God, is not *substantially* or essentially distinguished from God. The divine essence it self, neither is, nor can be divided nor distinguished: But the Persons in the divine essence may and ought to be distinguished. We confess, that in the *unity* of the Godhead there is a *plurality*, which is not accidental; for God is a most pure act, that admits of no accidents: nor is it *essential*, for God is one essence onely: But it is *personal*. Christ then is not distinguished from God in respect of essence, but in respect of the manner of being; for in the Divine essence, the diverse manner

of

of being is to be conſidered; and this ſhall be more fully ſpoken to hereafter.

2 *Object.* Chriſt receiveth *life* from the *Father*, Joh. 6. 57. and is the gift of the Father: and therefore is not the eternal God *equal* with the Father.

Anſw. 1. Chriſt the Son of God hath an *eſſential* life and glory communicated to him from the Father by neceſſity of nature, and that from eternity; the ſelf-ſame eſſence and life, and in the ſame perfection with the Father, who, as he hath life in himſelf, ſo he hath given to the Son to have *life* in himſelf, *Ioh.* 5. 26. As the Father hath it eternally in himſelf, ſo the Son hath it eternally in himſelf. It is not a life given of grace, but by way of neceſſary *communication*, both in reſpect of the Father and the Son. He that hath ſeen me, (ſaith Chriſt) hath ſeen the Father; I am in the Father, and the Father in me, *Ioh.* 14. 9, 10, 11. there being ſuch an intrinſecal eſſential union between the Father and the Son, that the Son cannot chuſe but live the ſame *individual* life in and with the Father, and do the very ſame works which the Father doth, *Ioh.* 5. 19.

2. There are ſome gifts of God to Chriſt by way of *voluntary* diſpenſation, as Chriſt is *Mediator*; which do not adde a new glory to him as he is the Son of God, but are *declarative* of that glory which was in him from eternity. By the reſurrection from the dead, and his other works and miracles, he was declared to be the *Son of God with power, according to the ſpirit of holineſs*. Rom. 1. 4.

3. Chriſt, as man, received his *life* from God in the fulneſs of time, *Gal.* 4. 4. As every creature lives, and moves, and hath its being in and from God; ſo Chriſt, in reſpect of his *Manhood*, conſiſting of ſoul and body, had his being, life, and motion from God. This doth not prejudice his *eſſential* life and glory which he had with the Father before the world was. *Joh.* 17. 5.

3 *Object.* Yea, but Chriſt confeſſeth that his Father is greater then he, *Ioh.* 14. 28.

Anſw. The Scripture alſo ſaith, that he thought it no *unjuſt prey* to be equal with God, *Phil.* 2. 6. What, to be equal with, and yet inferiour to God? This ſeems to be a contradiction. Now therefore, to ſalve this, we muſt diſtinguiſh between Chriſt conſidered in his *eternal* God-

head, wherein he is equal with the Father; and Christ considered in his humane nature: or between Christ considered in his eternal *essence*, wherein he is God by nature; and Christ considered in his *Office* and condition of Mediator, which he voluntarily assumed: for though the Father gave him, yet he gave himself, *Ioh.*10.18. Inequality in respect of *Office*, may well consist with *equality* in respect of *essence**.

* *Inæqualitas officii, non tollit æqualitatem naturæ.*

4 *Object.* But Christ is often called the *Son* of God, and that seems to imply his inferiority to God.

Answ. Whereas we are the sons of God by *grace* and adoption, Christ is the Son of God by *nature*; his proper Son, his onely begotten Son, *Rom.* 8.3,32. *Ioh.*5.17,18. *Ioh.* 1. 14, 18. Unto which of the Angels said he at any time, *Thou art my Son, this day have I begotten thee*, Heb.1.5. The Jews in Christ's time, when he was upon earth, had so much understanding, as to discern that these two Titles, (*God*, and the *Son* of God) as applied to Christ, were *Synonyma*'s, or terms convertible: *Ioh.*5.17,18,19. And Christ himself puts it out of doubt, *Ioh.*10. 33, 36. and so doth *Nathanael*, Joh.1.49. Nay, the *Tempter* himself so understood this title, [*The Son of God*] when he said, *If thou be the Son of God*, command that these stones be made bread, *Matth.*4.3.

5 *Object.* But that which begetteth, doth *exist* before that which is begotten.

*Answ.*1. Christ is begotten of the Father by unspeakable unconceivable *generation* from eternity, and therefore we must not measure this glorious mystery with the measure of a man: God's *thoughts* and ways are not as ours: *Who can declare his generation? what is his name, or what is his Sons name, who can tell?* Prov. 30. 4. This generation differs much from that which is among men; for, 1. There the Father is in time before the Son; not so here. 2. There, the Father is forth of his Son; but here, the Father is in the Son, and the Son in the Father. 3. There, the Son is from his Father by propagation; but here, the Son is not from the Father by propagation, but by *communication* of substance, yea, the whole substance or essence, which no earthly Father doth or can communicate. 4. There, the Father doth of his own accord freely beget his Son in time; but here, the Father begets his

Son

Son neceſſarily, and from intrinſecal perfection. The Father is in him, and he in the Father, not onely ἐνεργητικῶς, but by a co-eſſential indwelling and *oneneß* of nature, and that from eternity. *Pſal.*2.7. *Mica.*5.2.

2. Though in *tranſient* acts, which are wrought in time, and paſs into the ſubject, that which begets exiſts before that which is begotten; yet it is not ſo in an *immanent* action, which is from eternity ever abiding in God, and the ſame with Gods eſſence. Chriſt is the *brightneß* of the Fathers *glory*, Heb. 1. 3. one that ſhines from him, as the *beam* from the Sun. The light of the *Sun* is from the Sun, the heat from the fire; and were it poſſible theſe things could be from everlaſting, then the light and heat ſhould be from everlaſting. Though we cannot in all things ſo fitly compare the eternal *generation* of the Son of God with that which is created in time; yet that which begets, and that which is begotten, both of them to be always together, and to be perfect, hath ſome reſemblance in the *ſoul* of man, which doth always within it ſelf, and of it ſelf produce Reaſon and Underſtanding: and here, that which is ſimple and perfect, doth alſo beget that which is ſimple and perfect in its kinde.

Some learned *Divines* do thus expreſs this Myſtery: The Father is God *underſtanding* himſelf; the divine nature acting firſtly in a way of *underſtanding* upon it ſelf, doth beget: and hence is the name *Father*; and that acting upon it ſelf by a reflex act of the *underſtanding*, is the Son or Word of God, which is God *underſtood* of himſelf, *one* with himſelf.

6 Object. This is a ſtrange thing! how is it poſſible that God ſhould be *generated* of God?

Anſw. It is not properly ſaid, that the Godhead was *generated* of the Father, or that the *eſſence* did beget the eſſence: but the *Son* was generated of the Father; For though there be no diſtinction between God, and the eſſence of God; yet the Son of God may be diſtinguiſhed from *eſſence*: for the Son denotes the Perſon; and Perſon and Eſſence are modally diſtinguiſhed. The *Perſon* is the eſſence, with a certain *modification*, or diſtinct manner of *ſubſiſtence*: they differ, not as a thing and a thing, as if they were two ſeveral things; but as a thing, and the manner of its being and ſubſiſtence. The Father is

not the *Son*, nor the Son the Father: but they have their distinct, personal, incommunicable properties: The Father begets, and the Son is begotten. Now though the Son in respect of his person be of the Father, *God* of God; yet in respect of his Godhead, he is of none: for the Godhead of the Son is no more begotten, then the Godhead of the Father.

7 *Object.* But the Son of God, the second Person, being sent by the Father, and humbling himself to take upon him the nature of man, and the curse due to sinners, must needs be inferiour to God that sent him.

Answ. That will not follow: for Christ was sent into the world, and assumed the nature of man, by the mutual *consent* of all the three Persons, the Father, Son and Spirit; as man was also created by their common consent, *Gen.*1.26. *Job* 35. 10. As the Father gave Christ, so Christ gave himself: and as the Father anointed, sanctified, and set him apart; so Christ anointed and set apart himself for the work of redemption, *Ioh.*10.18. *Tit.*2.14. *Phil.*2.6,7. *Heb.*2.11. *Ioh.*17.19. Nor doth one mans sending another upon a message, always argue superiority in respect of power; for equals may by common consent send one another. Three *Virgins* that are equal in power, age, and estate, may by consent weave and make a garment, and but one of them wear it; and yet that one no whit inferiour to the other two. So it is in this case: All the three persons agreed, that Christ the second Person should come into the world, and take our nature, and die for our sins; though (for order sake) the Father is said to send him: not because the Father partakes more of the Godhead then the Son, but because he is the first in order among the divine Persons.

8 *Object.* Whereas you mention the words *Consubstantial, Coessential Persons*, i. e. that Christ is one in substance and essence with the Father, and yet a distinct Person from the Father: we do not finde these expres words in Scripture.

Answ. 1. We stand not tenaciously upon words, so the thing it self be granted: but commonly, those that reject the words, are also unsound in the doctrine which the words hold forth. * *Arius* himself being put to it, did acknowledge that Christ was God, and that he was the

* *Calv. Inst. lib.* 1. *cap.* 13. S. 3,4,5

Son

Son of God; but then he meant, that he was a created God, and had his beginning in time: and therefore when it was urged, that Chriſt was the eternal Son of God, and *conſubſtantial* with the Father, this bewrayed the ſubtilty of the man; for he could not endure the word ὁμοούσιον. Nay, the *Socinians* at this day will confeſs, that Chriſt, in a ſenſe is the *natural* Son of God; but their meaning is not, that he was eternally begotten of the eſſence of God, but that he was miraculouſly conceived and brought forth in time by God, and anointed and exalted above all creatures.

2. For the word *Perſona*, which was made uſe of in the *Latine*, as *Hypoſtaſis* was in the *Greek* Church; though it cannot be denyed, but that godly learned men, in ſpeaking of the myſtery of the *Trinity*, have varied in words and phraſes; (yea, herein there was no ſmall ſtriſe between the *Eaſt* and *Weſtern* Churches, before they rightly underſtood one another:) yet the words *Trinity* of perſons, were not taken up without good cauſe. *Sabellius* and his followers did confeſs, that there was in the Godhead three diſtinct *Attributes*, and that the Father was God, and the Son God, and the holy Ghoſt God: but then he meant no otherwiſe, then if he had ſaid that God was ſtrong, juſt, and wiſe. And therefore when it was alleadged, that there was in the Godhead a *Trinity* of perſons or ſubſiſtences, diſtinguiſhed one from another by incommunicable properties, he could not hold, but vented his poyſon againſt this precious truth.

3. Though we finde not in Scripture theſe very expreſs words, (*i. e.* That Chriſt is *conſubſtantial* with the Father, and that there are three *perſons* in the Godhead) yet there are words equivalent thereunto, which hold forth that Chriſt is equal with the Father, and that the three are diſtinguiſhed one from another by *incommunicable* properties. See *Phil.*2.6. *Joh.*1.1,2. *Joh.*5.18,19. *Joh.* 10.33. *Joh.*14.9,16. *Gal.*4.8. *Heb.*1.3. *Gen.*19.24. 1 *Joh.* 5.7. *Gal.*4. 4,6. If any man ſhall ingenuouſly and reverently acknowledge that the Lord Jeſus is the eternal *moſt high* uncreated God, equal and one with the Father; (for we are ſure, that there can be but one eternal moſt high God:) and again, that the Father is not the Son, nor the Son the Father; and that the holy Ghoſt

is

is neither the Father nor the Son; but that they are three distinct subsistences, or three diverse manners of Being of one and the same individual essence: this being acknowledged, I know no sober peaceable Christian that will quarrel about words.

Rules or Considerations for the better understanding of the mystery of the Son of God.

And now, for the better understanding of this glorious *Mystery* of the Son of God, I shall here subjoyn several *Rules* or Considerations, grounded upon the Word of God.

1 *Consid.* 1. That though for the most part Christ doth ascribe the glorious works that he did, to his Father; setting forth thereby the glory of his Father: (I say, for the most part; for sometimes the *Son* ascribeth his glorious works to himself. As the *Father* raiseth up and quickeneth the dead, so the Son *quickneth whom he will*, Joh. 5. 17, 19, 21.) yet this doth no way impeach the *Godhead* of Christ: for such passages are to be referred to his *Mediatory* Office, whereunto he was designed by the Father. And in honouring the Father, he honoureth himself: for *the Father and he are one*, Joh. 10. 30. Joh. 5. 23.

2 *Consid.* 2. There are some things spoken of Christ, which pertain properly to his eternal divine *essence*; as, where he saith, *Before Abraham was, I am*: and, *The Word was in the beginning with God, and all things were made by him*, *Joh.* 8. 58. *Joh.* 1. 1, 2, 3, 10. Some things do properly belong to his *Manhood*; as, where he is called the Lords servant, *Isai.* 42. 1. *Isai.* 53. 11. and is said to have *increased in knowledge and favour with God and men*, Luk. 2. 52. to be hungry, thirsty, sorrowful to the death, *Matth.* 4. 2. *Matth.* 26. 38. and that he came not to do his own will, but the will of the Father, *Joh.* 5. 30. *Joh.* 6. 38. *Matth.* 26. 39. And some things are applicable to him in respect of his office of *Mediator*, which he performed as God-man; as, where he is said to receive power from God to *forgive* sin, to raise the *dead*, and to give righteousness, peace and salvation to the elect, whom the Father gave to him; and to exercise dominion over all things for their good, *Joh.* 1. 29. *Joh.* 5. 24. *Joh.* 8. 12. *Joh.* 9. 5. *Joh.* 10. 9. *Eph.* 1. 22, 23.

3 *Consid.* 3. Though the *two* Natures in Christ are not, nor should not be confounded; yet the personal union is so high

high and glorious, that there is a *communication* of Properties, (which muſt be duly conſidered, for the right underſtanding of many Scriptures which refer to Chriſt.) The *properties* of one nature are ſometimes attributed to the whole *Perſon*; as, Chriſt is ſaid to be born of a woman, and to be dead; which is proper to the humanity: and to have been with the Father before the Creation; which is proper to the divine nature. Sometimes, the properties of one nature are attributed to the other nature, in regard of the perſonal union; as, when God is ſaid to be *crucified*, to purchaſe the Church with his blood, and to be taken up into glory. 1 *Cor.* 2. 8. *Acts* 20. 28. 1 *Tim.* 2. 16. which properly belongs not to the divine, but to the humane nature. And ſometimes thoſe things which properly belong to the whole perſon, and to both natures, are attributed to one nature; as, where the man Chriſt is called the *Mediator*, 1 Tim. 2. 5. which pertains not to Chriſt as he is man onely, but as he is *God-man*, or God manifeſted in the fleſh.

4. That *nature* and *perſon* muſt be carefully diſtinguiſhed. *Nature* is a ſubſtance common to all the three, Father, Son, and Spirit: but a *Perſon* is that which ſubſiſteth of it ſelf, and hath a proper maner of being; as, the *Father* begetteth, the *Son* is begotten, the *holy Ghoſt* proceedeth from the Father and the Son. The acts of God *eſſentially* conſidered, are common to all the perſons; as, to create, *&c.* but the acts of God *perſonally* conſidered, are proper to each perſon; as, to beget, *&c.* Neither let any ſay, that this is a groundleſs *diſtinction*: We finde, the *word* was with God; there God is to be taken perſonally; the Son was with the Father, diſtinct from the Father. Again, the *word* was God; there God is taken eſſentially, *Joh.* 1. 1. the Son, as well as the Father, having the whole eſſence of God. 4 *Conſid.*

5. That there is among the Perſons a diſtinction in reſpect of *Order*. The beginning of the Godhead is in the Father; who begetting the Son, muſt in order be before the Son begotten; and the Father and the Son, before the holy Ghoſt, which proceeds from them: But for nature, they are conſubſtantial; for dignity, coequal; and for time, coeternal: there being among them neither firſt nor laſt, ſuperiority nor inferiority. The whole di- 5 *Conſid.*

vine

vine essence is in each Person; onely it was incarnated in the second Person, the *Word*, who is also called the Son of God, not in respect of his miraculous *conception*, unction, resurrection, exaltation, (for he was the Son of God before any of these, onely hereby his power and glory was manifested), but in respect of his *oneneß* in essence with the Father.

6 Consid. 6. It becomes us not to dispute against, or deny the glorious *Mysteries* of the eternal *Godhead* of Christ, the Trinity of Persons in the unity of Essence, the union of two Natures in one *Person*; though we cannot comprehend, much less express how these things should be. Shall we think to empty the vast Ocean into a Muscle-shell? Are there not many mysteries in nature, which the wisest *Philosopher* cannot sound the depth of? Who can distinctly and perfectly tell how the childe is formed in the womb, how the soul and body are knit together? Who can declare the several beings and operations of the creatures? Who can clearly make out that mystical oneneß which is between Christ and the Saints? which yet is not of so high a nature, as the *essential* union of three persons in one divine essence; no, nor as the *hypostatical* union of two natures in one person. Shall we doubt of or deny every thing which we cannot rationally conceive of and comprehend? then farewel divine faith, and the ground thereof, *i. e.* divine and supernatural revelation. The very Angels cover their faces at the brightneß of Gods majestie; thereby signifying, that this glorious mystery cannot be comprehended by the most excellent creature; and shall we quarrel with it, and dispute against it, because we cannot with all our wit and reason comprehend it? *Who is this that darkeneth counsel by words without knowledge? where wast thou* (saith the Lord) *when I laid the foundations of the earth? declare, if thou hast understanding.* Job 38. 2, 4.

I cannot (saith Nazianzene) *think of one, but by and by I am compassed about with the brightneß and glory of three; nor can I consider three, but I am presently brought back again to one.*

The Unity in Trinity (saith Justin Martyr) *and the Trinity in Unity, is understood to be so: but how it is, neither will I advise others curiously to search, nor can I satisfie my self.*

What-

whatſoever thou ſayſt of that God (ſaith Tertullian) *who is one in eſſence, and three in perſons; thou doſt rather declare ſome one force and vertue of his, then Himſelf: for, what beſeeming him canſt thou either think or ſay of him, who is infinitely beyond whatſoever thou canſt think or ſay?*

I have been the larger on this Subject, becauſe it is the *foundation* of a Chriſtians faith, hope, peace, and conſolation; and becauſe there are many at this day, of able parts, ſmoothe language, and unſpotted converſations, who deny the *eternal Deity* of the *Son* of God, and his *conſubſtantiality* with the Father: In which errour if they live and die, poor creatures! they are loſt for ever; forasmuch as there is no coming to, nor reconciliation with God, but by him who is God bleſſed for ever, *Rom.* 9. 5.

Our *dear* Lord Jeſus will one day plead his own cauſe with a *witneß*, when the greateſt Diſputers of this world ſhall not be able to open their mouthes againſt him. In the mean while, I thought it my duty to ſpeak ſomething for the *honour* of my Lord and Saviour, who hath done and ſuffered great things for my *ſoul*. I have contracted as much as well I could, in a little room. Thoſe that deſire to look into more large and learned *Tracts* on this ſubject, may do well to peruſe M. *Owen*'s *Vindiciæ Evangelicæ*, againſt *Biddle*; and *Nicolaus Arnoldus Religio Socin. Refuta.* lately publiſhed.

Thus much of the firſt *Doctrine*.

Let us now proceed further in the opening of this *Verſe*.

[*Thy Throne, O God, is for ever and ever.*]

Of the perpetuity of Chriſt's Throne.

The Spirit of God deſcribes the Kingdom of Chriſt by two *properties*: one of them is *perpetuity*, or everlaſtingneſs. [*Thy throne, O God, is for ever and ever.*] A *throne* ſignifies Princely, Judicial Majeſtie, Power and Sovereignty. In a Kingdom there are four things; A King, Subjects, Laws, and Authority. The Throne is an emblem of the laſt. So here.

The *Jews* and *Arrians* (that they might every way oppoſe the Godhead of Chriſt) would have the words read thus: *God is thy throne*, or ſeat, *O Chriſt, for ever and*

ever: As if this word *God* ſhould be read in the Nominative, and not in the Vocative Caſe. But this is but a meer evaſion: for both the *Septuagint* (whom the Apoſtle follows) render it in the Vocative ὁ Θεός, as applying it to the *Meſſiah*; And beſides, the former reading is quite contrary to the uſe of Scripture: for though we finde that heaven, earth and angels are ſaid to be the *Throne* or ſeat of God, yet God is never ſaid to be the throne or ſeat of man.

Chriſt may be conſidered either as the *Lord of glory*, or as a glorified man: In which reſpects, he hath a twofold *Throne* aſcribed to him. (1.) One, as he is God, *Dan.*7. 9,10. *Rev.*5.1. *Rev.*20.11. *Rev.*22.1. (2.) Another, as he is man exalted and glorified. No meer creature ſits with Chriſt on the former, but the Saints ſhall ſit with him on the latter. *Know ye not that the Saints ſhall judge the world?* 1 Cor.6.2. *To them that overcome, will I give to ſit with me on my throne, even as I overcome, and am ſet down with my Father on his throne.* Rev.3.21. *Rev.*3.21. This is that which the Lord will bring forth, as the iſſue and *reſult* of thoſe ſhakings and revolutions which are and ſhall be in the nations of the world. *Dan.*7.22,26.

From the words we may obſerve,

II. Obſerv. *Chriſt's Kingdom is everlaſting.*

That the Kingdom of Chriſt is an everlaſting Kingdom.

The words tranſlated [*for ever*] do not in Scripture ſo preciſely import abſolute eternity, but that ſometimes they are taken *periodically*, for an age, or a long time; as, till the year of *Jubilee*, or till the coming of *Chriſt* in the fleſh. But it is obſerved, that in the *text* there are two words; *Gnolam*, and *Gnad*: and this latter word, *Gnad*, being added *, ſignifies in Scripture abſolute *eternity*, Pſal.10.16. which the Greeks expreſs thus: εἰς τὸν αἰῶνα καὶ ἐπέκεινα.

* *Hebr.* in æternum & ultra: *quæ phraſis ſignificari ſolet æternitatem interminabilis & abſolutæ.*

Though *David* and *Solomons* Throne was not everlaſting in the letter and Type; yet in the *Antitype*, or thing ſignified, it was. The Lord hath promiſed that *David's* poſterity ſhall *endure* as long as the Sun and Moon endureth, *Pſal.* 89.29. This is verified in Chriſt, whoſe Kingdom and *Throne* is both univerſal and eternal. The Lord hath ſworn to *David*, to make him King of *Iſrael*, and to *ſet of his iſſue on his throne for ever*, 2 Sam.7.9. Pſal.132.

11.

11. this is alſo fulfilled in Chriſt, who was *David*'s ſon according to the *fleſh*, and his Lord and Father according to the *ſpirit*. *Of the increaſe of his government there ſhall be no end*, Iſa. 9. 6. His Kingdom is an everlaſting Kingdom, a Kingdom thorowout all ages, *Pſal.* 145. 13. a Kingdom that ſhall overtop all other kingdoms. *Iſai.* 2. 2, 11. *Dan.* 2. 45. *Mic.* 4. 2. *He ſhall reign over the houſe of Jacob, and of his Kingdom there ſhall be no end*, Luk. 1. 33. Hence the mercies of this Kingdom are called the *ſure mercies* of *David*; and the Covenant made with the houſe of *David*, a ſure, well-ordered, *everlaſting Covenant*. *Iſai.* 55. 3, 4. 2 *Sam.* 23. 5.

As for the *four* great *Monarchies* of the world, eſpecially the fourth or *Romane* Monarchy, *Dan.* 2. 42. with the toes and branches thereof, *viz.* thoſe Kings and Countries now under the *Turkiſh* and *Papal* power; they have indeed, and do ſtill with much cruelty act their parts againſt Chriſt and his Lambs; but the *little Stone* ſhall ſmite and break them in pieces; and this little Stone, namely, the Kingdom of Chriſt, (which is ſo much deſpiſed at this day) ſhall become a great *mountain*, and cover the face of the earth.

1. Behold therefore the folly and madneſs of the bloody *Papiſts* and other Perſecutors, who make deep and long furrows on the backs of the Saints, *Pſal.* 129. 3. as if they were ſtill in hope to ſwallow up this *Intereſt*, notwithſtanding the late glorious appearances of God in vindication thereof. Poor ſouls! they do but delude themſelves; their Kingdom and Power is giving up the ghoſt: Chriſt and his intereſt will eat up all other intereſts. This *King* will be laſt on the Stage, and will reign till all his enemies be made his footſtool, 1 *Cor.* 15. 25. 1 Uſe.

2. Is Chriſt's Kingdom durable and everlaſting? Let us therefore, when we ſee the Kingdoms and Governments of the world *ſhaken*, yea, broken and overturned one after another, look and long after this Kingdom that cannot be ſhaken, *Heb.* 12. 28. The mutability and uncertainty of all outward Forms, ſhould make us highly prize the immutability and perpetuity of *Chriſts Kingdom*: no true reſt, till we come to this. 2 Uſe.

3. Again, let us patiently and meekly *wait* in Gods own 3 Uſe.

own way, for the spreading and growth of this *Kingdom*; which though at first it be but like a grain of *mustard-seed*, scarce discernable; yet afterward it becometh a great tree, *Matth.* 13.31. This Kingdom will grow greater and greater, till it become a huge mountain. Nor is it onely inward in the heart, (and so peculiar to Gods elect, in whose hearts he sets up his spiritual Kingdom) but it is also outward in the world. The Kingdoms of this world, in their outward and *civil administrations*, shall be governed by Christ, *Rev.* 11.15. In the days of the fourth Kingdom, saith *Daniel*, Chap. 2.44. the God of heaven will set up his Kingdom: this is the *little Stone* cut out without hands; which shall at length, when the toes or last part of the *Image* is destroyed, cover the whole earth.

Quær. How then are we to consider the Kingdom of the Stone?

A twofold state of Chr. Kingdom in this world.

Answ. There is a twofold state or consideration of this *Kingdom?*

1. It is a *Stone* cut out of a *mountain* without hands, scarce visible, as yet the fourth *Monarchy* standing on his feet, or at least on his toes. Those that are with and for Christ, are but a very little *remnant*, a few faithful chosen ones. *Ephraim compasseth God about with lyes, and Israel with deceit: but Judah ruleth with God, and is faithful among the Saints*, Hos. 11.12.

2. The other *state* of Christs Kingdom (which we wait for) shall be, when the *Stone* (having smote the *Image* on his feet and toes, and so utterly destroyed him) grows up to be a great *Mountain*, and fills the whole earth. The former is called (by a learned man) *Regnum Lapidis*, the Kingdom of the Stone, which is yet the state of Christs Kingdom; the later, *Regnum Montis*, or the Kingdom of the Mountain. The Interval between these two, from the first shewing out of the *Stone*, until it become a great Mountain, is the subject-matter of the *Apocalyptical visions*.

Mede *Diat. par.* 4. *pag.* 361,393.

Thus much of the first property of Christs Kingdom: The second followeth, *i. e. Righteousness*, or *Equity*.

[*The*

[*The Scepter of thy kingdom is a right*, or, *a ſtrait ſcepter.*] Or thus: It is a juſt & equitable Scepter or Government, a Scepter of righteouſneſs, as the Apoſtle expreſſeth it, *Heb.* 1.8. (which ſome render ῥάβδος εὐθύτητος, the rod of righteouſneſs.) The *Scepter* is an Enſigne of Power and Majeſtie of government, *Amos* 1.5. and the rod or ſtaff was anciently uſed, to ſignifie the ſame. This declares the nature and quality of the *Government* and adminiſtrations of Chriſts Kingdom, which is the *habitation of juſtice and equity, the mountain of holineſs*, Jer. 31. 21. The Scepter whereby this King doth gather and govern his ſubjects, is the Word or *Goſpel* of the Kingdom, which is a Rod of Equity.

Græce, Virga rectitudinis; *id eſt, juſtitiæ de Virga Regia Sermo eſt, quæ Sceptrum vocat, & Regiæ poteſtatis eſt Inſigne.*

The Jews refer this onely to *Solomons* Scepter: nay, there are ſome that apply it to *Ahaſuerus*, but very abſurdly. Doubtleſs there is no government in the world ſo juſtly and rightly adminiſtred, but that it is accompanied with much injuſtice. *Solomons Scepter* was not righteous in all things, nor his fathers before him: but Chriſt's Scepter is a perfect Scepter of *righteouſneſs*: *Juſtice and judgement are the habitation of his throne*, Pſal. 89.14. Pſal. 97.2. He puts on righteouſneſs as a breſtplate: *Righteouſneſs is the girdle of his loyns, and faithfulneſs the girdle of his reins*, Iſai. 59.17. Iſai. 11.5.

Hence we may obſerve,

III Obſerv *Chriſts government is righteous and equitable.*

That however the Princes of this world do or may oppreſs their ſubjects, and lay heavie yokes and burthens upon them; yet Chriſts Government is a juſt and equitable government; and all the adminiſtrations of his Kingdom are righteous.

Conſider Chriſt in all his *Relations*, and he is juſt in them all; righteous in whatſoever he undertaketh.

1. He is a *juſt King*, adminiſtring all things in his kingdom righteouſly: Behold, a King ſhall *reign in righteouſneſs*, Iſai. 32.1. His Scepter ſhall not nor cannot be wreſted to the fulfilling mens of mens luſts and humours, as other Scepters are; which at length proves the ruine of them.

1. *Chriſt is a righteous King.*

2. Chriſt is a *juſt Judge*, who accepts no mans perſon, but

2. *A righteous Judge:*

but is impartial in administring justice: *He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousneß shall he judge the poor, and reprove with equity for the meek of the earth*, Isai. 11.3,4. Be wise, O ye Judges, and learn of Christ to be impartial in, and to hasten the administration of justice: for so doth he, *Isai.16.5.*

3. *A righteous Lord.*

3 He is a *righteous Lord*, who in his Soveraignty dispenseth his gifts rightly, without doing wrong to any: and where there is no wrong done, there is no injustice. *Shall not the Judge of all the earth do right?* Gen.18.25. To whom doth this Lord owe any thing? and he will pay it: or, *who hath first given to him? and it shall be recompensed to him again*, Rom.11.35. The nature and will of this Lord, is the rule of all righteousness: and he can do that justly, which if a meer man should do, would be unjust: for he is not tyed to Laws, or under a superiour to command him, as man is. May he not do with his own what he pleaseth? hath not he an absolute Soveraignty over all things? who should control him? *Rom.9.20,21.*

4. *A righteous Husband.*

4 He is a *righteous Husband*, just and faithful in his whole carriage to his Spouse, from first to last: she can *set to her seal, that he is true and righteous*, Joh.3.33. The wife is the weaker vessel, and should be tenderly and kindly used. Other husbands are churlish, and fail in performing their relative duties to their yoke-fellows; but Christ is and ever will be loving and faithful to his spouse, and will lay no more upon her then he will enable her to bear.

5. *A righteous Advocate.*

5 Christ is a *righteous Advocate*, 1 Joh. 2. 1. who can carry the *Suit* for us by a righteous *Plea* in a Court of justice, without the least deceit or underhand-dealing; having fully satisfied divine justice, and payed the utmost price of our redemption: it is now *just* with God to forgive us our sins, 1 *Joh.*1.9. and to put us in possession of life eternal.

The righteousneß and equitie of Chr. Kingdom further demonstrated.

Quer. But how and wherein is the equity and righteousness of the scepter of Christ further demonstrated?

1 Demonst.

Answ. 1 *First*, from his *personal* righteousness; he being the Lord that loveth righteousness, *Psal.*11.7. *the sun of righteousneß*, Mal.4.2. the true *Melchizedek*, or *King of righteousness*, Heb. 7. 2. *Righteousneß and peace meet in*

him,

him, Pſal.85.10. Righteouſneſs is his nature, and therefore he cannot do an unrighteous act. When he was incarnate, then did *righteouſneſs* look down from heaven, *Pſal.*85.11. Chriſt being God, his righteouſneſs may be conſidered two ways:

1. His *univerſal* righteouſneſs, which is the purity of his *nature* and eſſence abſolutely conſidered, *Pſal.* 5.4. 1 *Joh.*1.5.

2. His *particular* righteouſneſs, conſidered in his *relations* to, and dealings with the creature. In both reſpects, his ſcepter is a righteous ſcepter.

Secondly, Another *Demonſtration* is taken from the righteouſneſs which Chriſt communicates to his people, being *the Lord our righteouſneß*, Jer.23.6. 2 Demonſt

1. Whereas none of us are righteous by nature, no not one, *Rom.*3.10. Chriſt by his righteouſneſs hath preſented us *perfectly righteous* before God his Father, *Rom.* 5.19. *Col* 1. 22. We are *compleat*, and without ſpot, in him, who is made righteouſneſs unto us, *Col.*2.10. 1 *Cor.* 1.30. And that we might be made *righteous*, he was voluntarily made *ſin*, and a *curſe* for us, 2 *Cor.*5.21. *Gal.*3.13 ſuch was the great love which he had to righteouſneſs. Whether the righteous Lord puniſheth ſin by neceſſity of nature, or might not in his abſolute ſoveraignty have remitted ſin without ſatisfaction; we need not now diſpute, ſince it is revealed in the Scriptures, that he will not pardon the leaſt ſin without ſatisfaction; having already *conſtituted* this Rule, for the vindication of his relative juſtice, and the ſalvation of his elect. 1. *Chriſt communicates righteouſneſs to us, for our juſtification*

Again, Chriſt frames his people by his Spirit to a *righteous* and holy diſpoſition and converſation: this naturally flows from *imputed righteouſneſs*, which is not an empty imaginary thing, but real and operative: for if the tree be good, the fruit will alſo be good, *Mat.*7.17. The Saints are made conformable to Chriſt, there being a reſemblance between them, as between head and members: As he worketh righteouſneſs, ſo do they, though not in the ſame meaſure: *He that is born of God, and doth righteouſneſs, is righteous, as he is righteous*, 1 Joh.3.7. The Lord leads his people in *paths of righteouſneſs*, Pſal. 23.3. both inwardly inclining their hearts, and alſo conforming their outward actions to his rules and precepts. 2. *For ſanctification.*

Through faith, the Saints *wrought righteousneſs*, Heb. 11.33.

5. *Chriſt governs his people by righteous laws.*

3. He governs his people by *righteous Laws*, which the *Iſles* ſhall wait for, *Iſa.*42.4. The *Law of truth* (for herein *Phinehas* was but his type) *is in his mouth, and iniquity is not found in his lips*, Mal.2.5,6. It is a *Royal Law*, a Law of liberty to his people, *Jam.*1.25. *Jam.*2.8. becauſe the Lord puts it into them, and *transforms* and moulds their hearts into it, *Heb.*8.10. 2 *Cor.*3.18.

4. He gives his people faith to lay hold on his *righteouſneſs*, Phil.1.29. Heb.12.2. whereby they obtain *witneſs* that they are *righteous* as he is righteous, *Heb.*11.4. and ſo their conſciences are made good, pure and peaceable, *Heb.* 9.14. Chriſt being firſt King of *righteouſneſs*, and then King of *peace*, Heb.7.2. Well may that righteouſneſs ſatisfie conſcience, which hath fully ſatisfied divine juſtice. If our hearts condemn or acquit us, God is greater then our hearts, 1 *Ioh.*3.20.

3 Demonſt. *Thirdly*, Chriſt is righteous in all his adminiſtrations both towards the world and his Church, even in thoſe *providences* that are moſt contrary to humane Reaſon and wiſdom: as namely, that the *Goſpel* (both in reſpect of outward Diſpenſation, and inward effectual Operation) ſhould be ſent unto a people more wicked, and be with held from a people more moral and ingenuous, who make a better improvement of their natures: That evil men ſhould proſper in a wicked courſe, and the godly be oppreſſed in doing righteous things, *Eccl.*8.14. yet ſtill the Lord is *righteous* in *all his ways, and holy in all his works*, Pſal.145.17. Rev.15.3. Though we poor creatures are ſo ſhort-ſighted, that we cannot ſee from the beginning to the end thereof, *Eccl.*3.11. This King judgeth and maketh war in righteouſneſs, having no quarrel but what is juſt: he will *in righteouſneſs judge the Whore, and avenge the blood of his Saints*, Rev.16.5,6,17. Rev.19.11. Pſal.72.2.

4 Demonſt.

Fourthly, His righteouſneſs appeareth in keeping his word, and performing all his promiſes and engagements *Iſai.* 30. 18. *Chriſt who was preached among you by me* (ſaith the Apoſtle) *was not yea and nay, but in him was yea: for all the promiſes of God in him are yea and amen* 2 Cor. 1. 19, 20. To ſpeak properly, the Lord is not debt-

debtor to us; yet having freely and of his own accord made us a promiſe, he ſtands obliged to himſelf, in regard of his juſtice, truth, and faithfulneſs, *Heb.* 6. 18. and therefore muſt and will perform what he hath promiſed*.

* *Debitorem ſe fecit Deus non accipiendo, ſed promittendo*

Fifibly, Chriſt is righteous in diſtributing *rewards* both to the Godly, (whom he ruleth with a golden Scepter) and to the wicked, (whom he ſubdueth with an iron Mace.) This King will not nor cannot abuſe his power, to do wrong to any; but he will do right to all: *Gen.* 18. 25. 2 Tim. 4. 8. Rom. 2. 6, 7, 8, &c. Heb. 6. 10. 2 Theſſ. 1. 6, 7. The Lord declareth his juſtice, not onely in the juſt *condemnation* of the wicked, but alſo in the juſtification of the godly, and rewarding them with eternal life, *Rom.* 3. 8, 26. 1 Joh. 1. 9. Pſal. 85. 10. Not that there is a true *commutative* juſtice between God and the Saints, as if heaven were properly a reward of, & due in ſtrict juſtice to their obedience: no humble Chriſtian dares challenge heaven upon this account; but in regard of Gods promiſe, and Chriſts ſatisfaction. It is juſt with God to reward the Saints with life eternal; and he will do it: otherwiſe he ſhould not be faithful to himſelf. 5 Demonſt.

In a word, Chriſt is righteous in his Natures, Offices, Relations, and in all his Operations, for, in, and by his people: therefore well may it be ſaid, That his Scepter is a Scepter of righteouſneſs or equity; for he adminiſters juſtice with *equity* and *mercy*, not dealing with his people according to the rigour of the Law. *If thou, Lord, ſhouldſt mark what is amiſs, who could ſtand before thee?* But there is mercy and propitiation with thee, that thou mayſt be feared, *Pſal.* 130. 3, 4. In ſome caſes, that ſaying is true: *Summum jus, ſumma injuria*: The rigour and extremity of the Law, is the greateſt injury: But here is a King that is propitious, and adminiſters judgement with equity, and *tempers* juſtice with mercy.

Is Chriſts *Scepter* a righteous and equitable Scepter? O then lay down thine arms, and come in, thou *rebellious* ſinner. As the *Perſian* Monarch held out his Scepter to *Eſther*, upon which ſhe drew neer, *Eſth.* 5. 2. ſo Chriſt doth yet hold forth his golden Scepter in the miniſtery of the Goſpel. Draw neer therefore, thou poor ſinner, 1 Uſe.

and come under this Scepter, which is a gracious Scepter, a Scepter of righteousnes. *Justice* indeed seems to be a harsh word to a wounded soul; and so *Luther* himself in his agony did apprehend it: O but it is a most comfortable word, in that sense wherein it is alleadged by the *Apostle*, Rom. 3. 25. and therefore (as * *Musculus* observes) that word which signifies *goodnes*, is rendered by the *Septuagint* justice or *righteousnes*. The Lord Jesus will send forth judgement unto *victory*.

* *Com. loc. cap. de justit. Dei.*

Use 2. 2. Is our Lord and King righteous in all his administrations? Be *silent* then, *O flesh, before the Lord*, Zech. 2. 13. under the sharpest and saddest dispensations, whether towards the Church in general, or our selves in particular. When the Lord seems to write bitter things against his people, and his providences seem to cross his promises and prophecies; in this case, we are to hold our peace, *Lev.* 10. 3. *The ways of the Lord are unsearchable, and past finding out*, Rom. 11. 33. As for our parts, we are so shallow and unskilful, that we cannot lay together the several pieces and passages of Divine Providence: which if we could do, they would appear to be exceeding beautiful and harmonious. *Here is a wheel in the midst of a wheel*, Ezek. 1. 16. If we look on a Watch or Clock when it is taken asunder, there seems to be much disorder and confusion in it: but let the *Artist* put the several pieces together in order, and it is full of beauty. That which we cannot comprehend of God, we are to admire. 'Twas an excellent saying of one: * *He that in Gods works cannot finde a reason of them, may easily finde in his own weakness, a reason why he cannot finde a reason.*

* *Qui in factis Dei rationem non invenit, in infirmitate sua invenit cur rationem non inveniat.*

3 Use. 3. Lastly, Let us cry mightily to God, that the Kingdom of Christ may come in great power, righteousnes and glory, upon the nations. When the Spirit is poured out from on high, then shall judgement dwell in the wilderness, and righteousnes in the fruitful field, *Isa.* 32. 15, 16, 17. Till then, one party will successively supplant and pull down another, that they may set up themselves. Till then, the land will mourn for want of justice, and iniquity will abound; pride, covetousnes, ambition, oppression, self-love, and the like corruptions, will bear sway, and that under several Forms, till the Lord give a spirit of justice and self-denial, and exalt his

own

own Kingdome; Then ſhall we diſcern between the righteous and the wicked, between him that ſerveth God, and him that ſerveth him not, *Mal.* 3. 18.

Verſ. 7. *Thou loveſt righteouſneſs and hateſt wickedneſs: Therefore God thy God hath anointed thee with the oyle of gladneſs above thy fellows.*

* *Non curare videtur myſterio quod abſtracta poſuit non concreta: peculiare enim illud Chriſto regi eſt, ita diligere juſtitiam, ut nobis etiam ipſius juſtitiæ Author atq; largitur ſit; & ita odiß. iniquitatem, ut pas merito ac virtute ſua ab omni iniquitate manducos ſanctificet.*

Theſe words are *exegetically* added to the former, as alſo in *Heb.* 1. 8, 9. for therefore Chriſts Scepter is a righteous Scepter, becauſe he doth faithfully adminiſter Juſtice in his Kingdome, in protecting the righteous, and deſtroying the wicked, and that in love to righteouſneſs and hatred of iniquity. *The Lord preſerveth the faithful, and plentifully rewardeth the proud doer,* Pſal. 31. 23.

Juſtice and wickedneſs (which are here put in the *abſtract*, ſome interpret in the *concrete* for juſt and wicked men: it being the property of a *juſt* King to defend the one, to puniſh the other; to love the one, and to hate the other: But there is more *emphaſis* in the words, as they are here rendered in the *abſtract*, Intimating that Chriſt is both righteous in himſelf, and the Author and giver of righteouſneſs to others *. Chriſts Scepter is a right Scepter, becauſe he is a righteous King: Righteouſneſs it ſelf, loving righteouſneſs, and abhorring all iniquity: which two are neceſſarily joyned together.

We ſee then that the words contain both the *poſitive* and *negative* part of ſanctification,

1. A cordial love of, and adherence to righteouſneſs and holyneſs.

2. A hatred and abnegation of all ſin and wickedneſs: Both are here aſcribed unto Chriſt, who loves all and every part of righteouſneſs, whoſe life and actions were perfectly *commenſurable* to the rule of righteouſneſs, and who is of *purer eyes then to behold iniquity*, Hab. 1. 13.

Hence *obſerve*,

1. Obſerv. *It is natural to Chriſt to love righteouſneß and hate ſin.*

That righteouſneß and holyneſs are ſo natural and eſſential to Chriſt, that he cannot but love righteouſneſs and hate iniquity.

Wickedneſs cannot dwell with him, neither ſhall iniquity come nigh his throne, *Pſal.* 94. 20. Chriſt is that *juſt* and *holy one*, Act. 3. 14. Act. 22. 14. of whom *Pilates* Wife was warned in a dream, *Matth.* 27. 29. and concerning whom the World ſhall be one day convinced, that He is holy and righteous, *Joh.* 16. 8. and that

1. In his *conception* and Birth, being born without ſin, a Lamb without ſpote or blemiſh, ſhaddowed forth under the Law: ſuch a high Prieſt became us, *Heb.* 7. 26, 27.

2. In the whole *courſe* of his life and actions, he *fulfilled all righteouſneſs*, Matth. 3. 15. Heb. 4. 15. Joh. 14. 30. No guile was found in his mouth: and it was neceſſary it ſhould be ſo, That he might communicate *righteouſneſs* unto us, and work righteouſneſs in us; had he been blemiſhed in the leaſt, he could not have preſented us holy and *unblameable* before God, *Col.* 1. 22.

Object. Yea, but ſeeing Chriſt was made of a Woman, *Gal.* 4. 4. he muſt needs deſcend from the firſt *Adam*, and therefore could not be perfectly righteous and without ſin.

Anſ. Doubtleſs all thoſe that come of *Adam* by natural generation, are Sinners; being generated of the nature of man, they receive the ſin and corruption of that nature: and ſo indeed ſhould Chriſt have done, if he had deſcended from *Adam* by natural generation: But the humanity of Chriſt was framed without natural generation, by the extraordinary operation of the Holy Ghoſt.

For, though the fleſh of Chriſt was made of the ſubſtance of the Woman, yet he was not begotten by man, and therefore did not receive the corruption of the nature of man, the womb of the bleſſed Virgin being above nature ſanctified, and overſhaddowed by the Holy Ghoſt.

Chriſt is a juſt perſon, according to a fourfold definition of Juſtice.

However men ſhall *define* Juſtice or righteouſneſs, it will plainly appear that Chriſt is a juſt perſon, a lover of Juſtice, and hater of iniquity.

Ariſt. Eth. *lib.* 5. *cap.* 27.

1. If we do with the *Philoſopher*, derive the word Juſtice from ἴσον, which ſignifies the dividing of a thing into two equal parts or portions, for ſo a righteous man doth, giving to each their due and juſt portion; which is called *diſtributive*

diſtributive Juſtice; Surely this belongs unto Chriſt, who gives to every man his due portion; to *Cæſar* what is due to him; to the Phariſees what is due to them; and to his own Children what is their due by promiſe.

2. If with the *Latines*, we derive the word Juſtice from *Jus* ſignifying Law or Right, and ſo repute him a *juſt man*, who obſerveth the precepts of a juſt Law, or who commandeth them to be obſerved; We may well conclude that Chriſt is *juſt*, and a lover of Juſtice: for who is ſo conformable to the holy Law of God, as he? Who hath more right to us and over us? Who hath more authority to command us then he? Who commands things more juſt and equal then he, who is the juſt Law-giver and Law-fulfiller?

3. If we take *juſtice* in that ſenſe that ſome take it, as ſignifying a *confluence* of all vertues and excellencies, every vertue being contained in juſtice, as every ſin is contained in injuſtice; who can lay a better claim to this Univerſal juſtice, and confluence of all vertues, then Chriſt can? Is not he perfectly good, Univerſally good and juſt in himſelf, and communicative of goodneſs and juſtice to others? all vertues, all excellencies do concentre in him.

4. If we take *righteouſneſs* for truth and *fidelity*, in the performance of promiſes, as he is ſaid to be *juſt man*, who is as good as his word *; and we find in Scripture, that truth or fidelity is uſually joyned with *juſtice*, Pſal. 85. 10, 11. and God is ſaid to be juſt and faithful in forgiving ſin, 1 *Joh.* 1. 9. We may well apply *juſtice* to Chriſt in this ſenſe, which performeth whatſoever he hath ſpoken, not one Iota of his word ſhall faile, till all be fulfilled, *Rev.* 15. 31. Let God be true, and every man a lyer. Though men violate their promiſes, yet Chriſt will not.

* *Fundamentum juſtitiæ eſt fides*, i. e. *dictorum conventorumq; conſtantia & veritas. Tully.*

Thus it appeareth that Chriſt *loveth* righteouſneſs, and *hateth* iniquity: yea he loveth righteouſneſs, for righteouſneſs ſake; he loveth all perſons and things that are righteous: himſelf being the righteous God, as well as a juſt-man.

1. *Queſt.* Wherein doth it appear, that Chriſt loveth righteous and holy perſons?

Anſw.

Answ. 1. The Scripture tells us, that righteous persons are the *object* of the Lords delight, and complacency, 1 *Joh.* 1. 6, 7. He knoweth the ways of the righteous, so as to approve thereof, *Psal.* 1. 6. his eye is always upon them for good, and not for evil, *Psal.* 34. 15. 1 *Pet.* 3. 12.

2. He manifests himself unto them: the secret of *the Lord is with the righteous*, and they shall know his Counsels: the things which other eyes have not seen, nor other ears have not heard, are revealed unto them, *Prov.* 3. 32. 1 *Cor.* 2. 9, 10.

3. He levels and makes their way plain, and easie unto them, *Isai.* 26. 7. *Prov.* 15. 19. They have light whilst others in darkness. *Light is sown for the righteous, and gladness for the upright in heart*, Psal. 97. 11, 12. Hence it is that the righteous are as bold as a lion, *Prov.* 28. 1.

4. Such are peculiarly own'd, and protected by the Lord, 2 *Pet.* 2. 8. *Prov.* 11. 8. *The righteous is more excellent then his neighbour*, Prov. 12. 26. and therefore the wicked are given as a ransome, that the righteous may be preserved, *Prov.* 21. 18. Isai. 43. 3.

5. The Lord extendeth his blessing to their posterity, *Prov.* 11. 22. He *blesseth the habitation* of *the just ones*; Salvation is in their Tabernacles, *Prov.* 33. 3. *Psal.* 118. 15.

6. It shall go well with the righteous in the last day, *Isai.* 3. 10. *Eccl.* 8. 12. *Isai.* 24. 16. *Matth.* 13. 43. *Matth.* 25. 46. The Lord Jesus will gather them, as a shepherd gathereth his flock, or as a Jeweller gathereth his Jewels, whereof he will not lose the least dust, *Mal.* 3. 17. He *that walketh uprightly, and worketh righteousness, shall abide in thy Tabernacle, and dwell in thy holy Hill*, Psal. 15. 2, 3.

2. *Quest.* How doth it appear that Christ hateth iniquity, yea all iniquity?

Answ. In 5. particulars.

1. 'Tis that only, which the Lord (as a just judge) will punish to eternity: nothing properly is the object of his hatred, but sin and wickedness.

2. Though Christ assumed the nature of man, yet it was without the sin of man, *Heb.* 4. 15.

3. That

3. That he might aboliſh the ſins of the elect, he himſelf endured the pains of Hell for them: Crying out, *My God, my God, why haſt thou forſaken me?* Matth. 27. 46. and upon this accompt was made ſin, and a curſe for us, 2 *Cor.* 5. 21. *Gal.* 3. 13.

4. Chriſt will not have Communion with us, till our ſins be non-imputed, and his righteouſneſs imputed to us: Juſtification by God, precedeth Communion with God: Sanctification flows as an effect from imputed righteouſneſs.

5. He will never leave, till he have wholly purged out of his own people, the remainders of ſin and corruption, and made them perfectly holy as he is holy.

Object. Yea, but Chriſt was reckon'd among Tranſgreſſors, *Iſai.* 53. 6. and *Luther* was bold to ſay, that he was the greateſt ſinner in the World.

Anſw. The meaning is not, that Chriſt was inherently a ſinner; for then he could not have delivered us from ſin; But our ſins were imputed to him, as our ſurety. The Lord made to meet on him the iniquities of us all, *Iſai.* 53. 6. and herein the *Scape-Goat* (which did bear the ſins of the people, *Levit.* 16. 21, 22.) was a lively type of Chriſt; all our iniquities being layed upon his ſcore, he was arreſted by God, as the debtor, and ſhut up in priſon, and we for whom he undertook, are ſet at liberty; yet ſo, as we muſt ſtill acknowledge, that he was without the leaſt Tincture of ſin in his own perſon, and we have ſtill the remainders of the old man in us.

Is righteouſneſs ſo natural and eſſential to Chriſt, that he cannot but love and work righteouſneſs? Then although the *Army* and followers of the Lamb, *Rev.* 19. 19. ſhould by his appointment daſh the Brats of *Babylon* againſt the Walls, *Pſa.* 139. 19. and wade up to the Horſes Bridles in the *Blood* of the Antichriſtian party, (for ſo they ſhall do at the deſtruction of *Rome*, Rev. 14. 20.) yet ſtill it is our duty to ſing the *ſong* of the Lamb, ſaying; *Great and marveilous are thy works, Lord God Almighty: juſt and true are thy ways thou King of Saints*, Rev. 15. 3. Well may we queſtion our own *apprehenſions*, (which are 1 Uſe.

ſubject

ſubject to errors and miſtakes,) But for the works and adminiſtrations of Chriſt, there is not the leaſt cruelty or injuſtice in them; nothing can flow from this pure fountain, but pure ſtreams. *Thou loveſt righteouſneß, and hateſt iniquity.*

2 Uſe. Be exhorted, ye Magiſtrates and Rulers, to imitate Chriſt, and to learn of him; *Magiſtrates* eſpecially, ought to love righteouſneſs and adminiſter Juſtice, in love to Juſtice: for whatſoever is not done for righteouſneſs ſake (though materially good) but for faction, applauſe, and other carnal ends, is not true Juſtice; and as Magiſtrates ſhould love righteouſneſs, ſo they ſhould hate iniquity with a deadly hatred, and fly from the very appearance of oppreſſion, ambition, partiality, injuſtice, bribery, &c. Let them learn of Chriſt, who delayeth not, but *haſteneth* Juſtice, *Iſai.* 16. 5. Why ſhould there be any complaining in our ſtreets, for the want and delay of Juſtice? When the oppreſſed *Woman* petitioned the *Roman Emperour* for Juſtice, and he anſwered her, that he was not at leiſure; ſhe replyed excellently, *That then he ſhould ceaſe to be Emperour.*

Magiſtrates and *Judges* are called *Gods* in Scripture, *Pſal.* 82. 6. *Joh.* 10. 34, 35. as (1) In regard of their *ſimplicity*, (God being a pure, unmixed eſſence) and (2) Their mercyfulneſs and *clemency*, Prov. 20. 28. and (3) Their *knowledge* and wiſdome: ſo (4) In regard of their *love of righteouſneſs* and Juſtice, and their hatred of iniquity, whereby the throne and Majeſty of Government is eſtabliſhed, *Iſai.* 9. 7. *Prov.* 16. 12.

* *Cato Fabritius.* It was ſaid of two *Roman heathens* *, that it was as eaſie to remove the Sun out of the Firmament, as to remove them from *Juſtice* and equity; and what! is there not more power in grace, then in moral Philoſophie? ſhall heathens excel Chriſtians in juſtice? O let Magiſtrates and Governours eſpecially delight in righteouſneſs; he that ruleth *over men, muſt be juſt, ruling in the fear of God*, 2 Sam. 23. 3. Holineſs gives God his due, and righteouſneſs gives man his due, yea every man without exception; The judgment of *truth* will teach the Magiſtrate to do juſtice to *men* as *men*: to the wicked as well as to the Godly; and to the Godly as well as to the wicked: to them that are of a different Religion, as well as to them

that

that are of the ſame judgment with him.

Let all Chriſtians improve this Doctrine, and learn to be *righteous*, as Chriſt is *righteous*, 1 Joh. 3. 7. It is not enough *negatively* not to be wicked, not to do unjuſt things: But Chriſtians ſhould work righteouſneſs, in love to righteouſneſs, *Iſai.* 64. 5. *David* had reſpect to all Gods Commands, *Pſal.* 119. 6, 128. The true *Virgin Saints* follow the *Lamb whitherſoever he goeth*, Rev. 14. 4. Grace teacheth us both to avoid ſin, and to abound in righteous and holy actions, *Luke* 1. 74, 75. *Tit.* 2. 12. To hate that which is evil, even as Hell it ſelf, (as the word ſignifieth) to be as unwilling to ſin, as to be tormented in Hell: and to cleave faſt, or to be glued to that which is good, *Rom.* 12. 9. to depart from evil and to do good, *Pſa.* 34. 14. It is but a *popiſh* ſlander, That the *Proteſtants* hold that no perſons are righteous, with an inherent *juſtice*; but only with that which is extrinſecal and imputed: for though that which is inherent in us, is imperfect, and therefore cannot juſtify us at Gods tribunal; yet it is in its kind a true perſonal inward righteouſneſs, *Luke* 1. 6. Of all men, the Saints are moſt *righteous*, both inwardly and outwardly, in heart and converſation: The love of righteouſneſs, and hatred of wickedneſs, is *ingrafted* in them, and as it were *connaturalized* to them by the Spirit of God, 2 *Pet.* 1. 4. *Eph.* 2. 10. *Eph.* 4. 24. and herein they are made conformable to Chriſt, in whoſe heart the *Law* of righteouſneſs and holineſs is written, with an *indelible character*.

3 Uſe.

Queſt. What are thoſe *Duties*, which this Doctrine requireth of us?

Anſw. 1. *Duty*, Is to bewaile before God, that deluge of *unrighteouſneſs* which is in the *Land*. Yet they ſeek me daily (ſaith the Lord) and *delight* to know my ways, as a Nation that did *righteouſneß*; But O! that men would at length looſe the bands of wickedneſs, and let the oppreſſed go free, and break off every yoke: this would be *pleaſing* unto the Lord, *Iſai.* 58. 2, 6.

He hath ſhewed thee (O man) what is good, and *what doth the Lord require of thee*; *but*, to do *juſtly*, *and to love mercy*; *and to walk humbly with thy God?* Mic. 6. 8. Alas, none calleth for juſtice, none pleadeth for Truth: judgment is far from us; neither doth juſtice overtake us:

We

We wait for light, but behold obſcurity; for brightneſs, but we walk in darkneſs. Judgment is turned away backward, and juſtice ſtandeth afar off: truth is fallen in the ſtreet, and equity cannot enter, *Iſa.*54.4,9,14,15. And is not here matter of great lamentation, and of ſeeking to the Lord, that his own Arm may bring ſalvation, and his Righteouſneſs break forth in theſe Nations? God is engaged in point of honour to appear againſt the crying ſins and evils of the times; eſpecially ſeeing there have been ſuch high pretences for a Thorow Reformation both in the Church and Civil State. Shall we now ſit down, and feather our own neſts, and neglect the great work of the Lord? Surely the Lord will *viſit* for this. O let us be *zealous, and repent, and do our firſt works.*

2 *Duty.* 2. It is our *Duty* in our places to *follow* after righteouſneſs. Such as purſue after righteouſneſs, *(i. e.)* as ſeek righteouſneſs by faith in Chriſt, *Rom.*9.31,32. and continue in the conſtant practice of righteouſneſs and holineſs, *Prov.*21.21. ſhall have comfort and ſupport in the evil day, *Iſai.*51.1. *Hearken to me, ye that follow after righteouſneſs.* 'Tis a metaphor taken from the men of the world, who purſue eagerly after earthly things, as if they could never have enough: or from Hunts-men that purſue the Stag: or Souldiers, that vigorouſly follow after their enemies: So ſhould we *purſue* after righteouſneſs.

3 *Duty.* 3. Cordially to *adhere* unto, and joyn with thoſe in the Land, that are *righteous*, and delight moſt in ways of righteouſneſs, without partiality or faction. The Lord will ſpare ſuch as are righteous in the Land, and will not deſtroy them with the wicked, *Gen.*18.25,32. They ſhall be hid in his ſecret chambers, till his wrath have utterly conſumed his enemies. If there be but ten righteous perſons in a Land, men that appear for impartial juſtice, let them be our *companions*, now that the Lord is about to viſit the nations for their unrighteouſneſs.

4 *Duty.* 4. When we finde our ſelves burthened with our own *unrighteouſneſs*, (as there is none of us that perfectly loveth righteouſneſs and hateth iniquity) we ſhould then rely upon, and take comfort in the *righteouſneſs* of Chriſt: though we be not perfectly righteous, yet Chriſt is: though we were conceived in ſin, and do daily ſin againſt God; yet Chriſt was born, and lived, and died, without ſin.

ſin. Our *righteouſneß* is found in him; when this is declared unto us (as *Elihu* ſpeaks) by an interpreter one of a thouſand, then our *drooping ſpirits* are revived and comforted, *Job* 33. 23,24,25.

It followeth, [*Therefore God, thy God, hath anointed thee.*]

The ſenſe is by ſome rendered thus: Thou loveſt righteouſneſs, and hateſt wickedneſs, (*i.e.* all thy doctrine and practice have tendencie thereunto) becauſe God hath *anointed* thee: as if this were the Cauſe, and the other the Effect. And ſo they refer it to the time of Chriſt's *incarnation*, when the Divinity aſſumed the Humanity: and it is true, that for this end Chriſt received the ſpiritual unction as he was man, that he might love righteouſneſs, *&c. Iſa.* 61. 1,2. Others refer this unction of Chriſt to his *Baptiſm*, when the Spirit of the Lord came upon him. Others, to his *Exaltation*, after his paſſion, when he aroſe from the dead, and aſcended into glory; whereby he was declared to be Lord and King of heaven and earth. And this ſeems to agree beſt with the ſcope of this *Nuptial Pſalm*, which treats of the Kingly Office and Dominion of Chriſt; and with that of the Apoſtle, *Phil.* 2, where after he had ſpoken of the humiliation and obedience of Chriſt, verſe 6, he ſubjoyns theſe words, verſe 9: *Wherefore God alſo hath highly exalted him, and given him a Name above all names*: which is parallel to this text.

And therefore, though it be true, that Chriſt, in and by the *conjunction* of the two Natures, received the ſpiritual unction, that he might love righteouſneſs, *&c.* yet here this *unction* ſeems rather to be given him by way of reward; and ſo conſequently, to refer to his ſolemn *Inauguration* into, and *Inveſtiture* with his Regal dignity, after his ſufferings: and thus it may be interpreted, That becauſe Chriſt loves righteouſneſs, and hateth wickedneſs; therefore, for a reward, God hath dignified him above Angels and men, and anointed him above his fellows. Not that Chriſt did properly merit, or was anointed for himſelf, but for us; his righteouſneſs and obedience being the meritorious cauſe of our ſpiritual anointing, joy, and glory.

I shall briefly *Analize* the words, and so come to the *Observation*.

[*God thy God*] God was the God of Christ, as he was our Surety, and undertook for us in our nature.

[*Hath anoynted thee*] (that is) not with material or corporal, but with spiritual oyle; *oyle* being taken *Synecdochically* for oyntment: And in regard of this anoynting, the Lord Jesus is called in *Heb. Messiah*, and in Greek Χριστὸς the anoynted one of God.

[*Above thy fellows*] (that is) above all the Elect of God, who share in the spiritual anoynting, 1 *Joh.* 2. 27. Christ hath the *pre-eminence* above them all.

[*Therefore God thy God*] hence *Note*;

2 Observ. *God was the God of Christ in the work of Redemption.*

That God was the God of Christ in Covenant, as he was our Surety, and did undertake *for us. Or thus: Christ as man in the work of Redemption, was confederate with the eternal God.*

The gratious ends that God had towards us, in being the God of Christ.

Quest. Why was God the God of Christ? and what was his gratious ends therein towards us?

Answ. 1. God was the God of Christ, that so he might be *honorably* brought off from the stage, and discharged from that debt which lay upon him as our *Surety*: The divine omnipotent power appeared in raising Christ from the grave, *Eph.* 1. 19, 20. he was declared thereby to be the *Son of God with power*, Rom. 1. 4. *Being put to death in weakness, but raised in power*, 1 Pet. 3. 18. Our Surety at his resurrection was delivered out of prison, and received an honourable discharge and acquittance from all our sins, and shall appear the second time without sin, *Heb.* 9. 18. hence he is said to rise again for our *Justification*, Rom. 4. 25. and if he were not risen, we should be yet in our sins, 1 *Cor.* 15. 17. But now none can lay any thing to the charge of Gods Elect, because Christ is risen, *Rom.* 8. 34.

2. God was the God of Christ in *Covenant*; that he might be our God in Covenant: for in his Transactions, whole Christ, head and members are to be considered, *Gal.* 3. 16. 1 *Cor.* 12. 12. the *Covenant* being first transacted with the head, (who is given for a Covenant to us, *Isai.* 42. 6.) and then with the members: with him in

reference

reference to us and for us. As God did not fail our *ſurety*, but ſupported him in his great conflict, when out of the depths he called unto him; ſo neither will he fail us in time of need, *Heb.*4.16. *Heb.*13.5,6.

3. That our *faith* might be confirmed, touching the *Reſurrection* of our bodies: for as the mighty power of the Divine nature was exerted, and put forth in raiſing up Chriſt from the Grave, ſo in due time it ſhall be put forth in raiſing us; every one in his order: firſt the head, and then the members. *Chriſt that was Crucified in weakneſs, liveth now by the power of God, and we that are weake ſhall live with him by the power of God,* 2 Cor.13 4,5. *The Spirit of him that raiſed up Chriſt from the dead dwelling in us, ſhall alſo raiſe us,* Rom.8.11.

Object. But here Chriſt (who is called God in this Pſalm) is ſaid to be *anoynted* by God: which argues that he is inferior to him that anoynted him; and that though he be God, yet he is but an anoynted God.

Anſw. This with other Texts of the like nature, reſpects not properly the *Godhead*, but the manhood of Chriſt: Yet in regard of the *perſonal* Union, that which is proper to one of the natures, is attributed to the perſon. Chriſt who was God, purchaſed the Church with his blood, *Acts* 20.28. yet the *Godhead* is not capable of ſhedding blood. As that which properly belongs to one part, (*i.e.*) the body, is often in Scripture applyed to the Soul, the other part of the *Compoſitum*; or to the whole perſon, *Pſal.*16.10. *Joſ.*10.32. So, tis here; Chriſt in his being anoynted, is not to be conſidered only or meerly as he is *God*, but as he is Θεάνθρωπος, God-man: and it may ſafely be ſaid that Chriſt as *Mediator*, was anoynted by God; for though Chriſt be God by *nature*, yet there is in him a *ſubordination* to God, in reſpect of his office as Mediator.

Let us magnify the Lord our God as the God and Father of Chriſt, In which reſpect we are bleſſed with all *ſpiritual* bleſſings; and accordingly, we ſhould bleſs and praiſe him; he hath bleſſed us *actively* as the God and Father of Chriſt, and we ſhould bleſs him *paſſively* in this relation, *Eph.* 1.3,17. hence it is that he becomes our God and Father in covenant: *I aſcend to my God,* 1 Theſ. 5

and your God : to my Father, and to your Father, Joh. 20. 17. If God had not been the God of Christ in our behalf, and covered our head in the day of battel, he had miscarried in the great work of our *Redemption*, and we had been for ever miserable; But the *Lord made him strong for himself*, Psal. 80. 17. *and laid help on one that was mighty to save*, Psal. 89. 19. Isai. 63. 2.

2 Use. Learn to imitate Christ, who as man had a special *victorious* Faith in God in his greatest agony, *Matth.* 27. 46. These were his words : *He is near that Justifieth me; who will contend with me?* Isai. 50. 8. If he trusted God, when all the sins of the elect were at once charged upon him, *Isai.* 53. 6. Why should not we trust him in the hour of Temptation, since all our sins are translated from us upon our surety? And here let us not content our selves with a general dead faith, But improve that special Interest which we have in God, as the *God and Father* of Christ, and as our God and Father through him.

To proceed further [*God hath anoynted thee with the oyle of Gladness.*]

Here the Spirit of the Lord, (who is the Comforter, *Joh.* 14. 16.) is called the *oyle* of Gladness from the fruit or effect, because he produceth joy or Gladness, *Gal.* 5. 22.

In the legal Typical Sacrifices, sweet oyle was much used, to signifie the anoynting of the Spirit: see *Psal.* 133. 2. *Isai.* 61. 1. 1 *Joh.* 2. 20, 27. *Luk.* 4. 18. 2 *Cor.* 1. 21, 22. *Rev.* 3. 18.

Among the *Jews* also, oyle was much used at their *festivals*: Therefore after preparing of a table, it followeth, thou *anoyntest* my head with oyle, *Psal.* 23. 5. and again, Wine maketh glad the heart, Bread strengtheneth a man, and oyle maketh the countenance cheerful: hence some *learned* men are of opinion, that the oyle of Gladness spoken of here, and *Heb.* 1. 9. referrs to that which was used at *feasts*, Christ being more royally treated by his Father, and having more abundance of the oyle of the Spirit powred out upon him, then any other of the guests, nay then all of them put together.

How the Spirit resembleth oyle. *Quest.* But wherein doth the Spirit of God, and the fruits thereof resemble oyle?

Answ. 1.

*Anſw.*1. As *Oyle* caſts forth a ſweet and fragrant ſmell, *Exod.* 30. 23, 25. ſo doth the *Spirit* of God (and his fruits) in thoſe in whom he dwells, *Cant.*1.3. 2 *Cor.*2.14. *Cant.* 4.10.

2. As *Oyle* ſets a luſtre on the face, and makes it to ſhine, *Pſal.*104. 15. ſo the holy unction of the *Spirit* ſets a ſpiritual luſtre upon the heart, life, and countenance of a Chriſtian. Communion with God through the Spirit, makes the face to ſhine as *Moſeſes* did, when he had talked with God, *Exod.*34.29. 2 *Cor.*3.9,18.

3. As *Oyle* ſupples, mollifies, heals, *Iſa.*1.6. *Luke* 10.34. ſo the Spirit of God mollifies the hard and Brawny heart, and heals the wounded conſcience, by applying Chriſts blood.

4. As *Oyle* refreſheth the body, and maketh the joynts nimble, ſo the Spirit refreſheth and quickneth the ſoul, making it nimble in the work of God.

5. As *Oyle* cleanſeth the ſtomack from corruption, which annoyeth it, ſo the Spirit through faith in Chriſts blood, purgeth corruption out of the heart, *Rom.* 8.13. *Heb.* 9.14.

6. As *Oyle* was uſed in conſecrating, and deſigning men to the Kingly, Prieſtly, and Propheticall office; ſo by the Spirit of God (anoynting the elect, and bringing them into fellowſhip with Chriſt) they are made *Prieſts* to offer up *ſpiritual Sacrifices*, acceptable to God through Chriſt; *Prophets* to whom the ſecrets of the Lord are revealed; and *Kings* to reign over ſin, Satan, and to ſubdue the Nations of the World, 1 *Pet.*2.5. *Pſal.*25.14. *Matth.*13.11. *Pſal.*105.15. *Rev.*1.5,6. *Rev.*2. 26. 1 *Cor.*6.2. *Rev.*3.21.

God hath *anoynted* Chriſt above his fellows.

Hence *Obſerve*,

3 Obſerv. Chriſt *as man received the unction of the Spirit.*

That Chriſt (in our ſtead, and for our good) received the unction of the holy Ghoſt without meaſure, Joh. 3. 34. *and above all his fellows and Conſederates in Covenant.*

The Kings, Prieſts, and Prophets among the Jews, (who were anoynted, 1 *Sam.* 13. 10, 11. *Exod.* 29. 7. 1 *King.* 19. 16.) were in their unction but Types of Chriſt, who is the great King, Prieſt, and Prophet of his Church, anoynted above them all, yea and above all the

Apostles, Evangelists, Prophets, Teachers, Believers, under the new Testament ministration, (which yet is far more spiritual and glorious, then that of the old, 2 *Cor.* 3.) and therefore by way of *Emphasis*, he is called the *anoynted one* of God, *Joh.* 12.15. *Luke* 1.32,33. *Acts* 3.22,23.

Christ received *Grace* out of measure. 1. *Grace* is to be found in him, as in its proper *subject*, as light is in the Sun; the humanity of Christ is the Receptacle of grace. 2. In Christ there is all *kind* of grace, and it is in him in the highest and utmost *degree*. 3. He hath power and ability, as our head, to derive Grace unto us.

Reasons why Christ received the unction of the Spirit.

Two Reasons or gounds hereof.

1. *Reas.* That he might be enabled to manage the office and work which God called him unto, specially that of his *Kingdom*, in truth and righteousness. God hath filled him with his Spirit, that he might bring forth judgment unto the *Gentiles*; yea judgment unto victory, *Isai.* 42.1,2,3,4,5,6,7. *Isai.* 49.1,2,3. *Matth.* 12.20. the Lord anoynted him to preach glad tidings to the meek, &c. *Isai.* 61.1,2,3.

2. *Reas.* That from him, as from a *Common person*, spiritual Root, or principle, the Holy Ghost with his gifts might be Communicated to us. He received gifts for men, yea *even for the Rebellious, that the Lord God might dwell with them*, Psal. 68.18. Eph. 4.8. *Of his fulness, we receive grace for grace*, Joh. 1. 16. *The first* Adam *was a living Soul*, but *the second* Adam *is a quickning Spirit*, 1 Cor. 15.45. As the stomack concocts meat, the Liver makes blood, and the head is the seat of the senses and spirits for the whole body; so is Christ in a spiritual consideration; *For our sakes he sanctified himself*, Joh. 17.19.

1 Use. It *informs* us that Christ as man hath the *pre-eminence*, Col. 1. 18. Heb. 2. 8. his humane nature being filled with the Spirit of God, yea raised up to a *personal* Union with the Godhead; and therefore though believers have a high Spiritual Union with God through Christ; yet it is not so high as the man Christ hath with God: Not only the *essential*, but also the *personal* Union is of a higher

higher nature, then that *myſtical* Union which is between Chriſt and his Church.

Let's admire the grace and wiſdom of our Father, who found out this familiar way; a way ſutable to our capacities; namely, that through the *humane* nature of Chriſt our elder Brother, fleſh of our fleſh, and bone of our bone, *Eph.* 5. 30. both grace and glory might be diſpenſed to us. By Chriſt our anoynted Saviour, the Holy Ghoſt comes upon us. By the blood of Jeſus, we *have boldneſs to enter into the* holyeſt *by a new and living way*, which he *hath conſecrated for us, through the vail, that is to ſay his fleſh*, Heb. 10. 19, 20. In the man Chriſt Jeſus, there is a *Treaſury* and fulneſs, of grace and glory for us: He is the Lord *Keeper* of all our graces, the Lord *Treaſurer* of all our ſpiritual riches: We loſt our old ſtock by the fall of the firſt *Adam*, and God will not truſt us any more, leſt we faile him; But hath put a new ſtock of grace and glory for us into the hands of Chriſt, who is a ſubſtantial *Reſponſible* perſon, in whom are *hid all the Treaſures of wiſdom and knowledge*, Col. 2. 3. 2 Uſe.

Go to Chriſt continually by faith, and to God through him; in whom there is the fulneſs of the Spirit ſhaddowed forth in the unction of the high Prieſt, on whoſe head the *pretious Oyle was powred out, and ran down upon his beard to the skirts of his Garment*, Pſal. 133. 2. Thus it is with the ſpiritual unction, which Chriſt as our head received for us; *he is the Fountain of Gladneſs, which ſends forth his Springs to refreſh our barren hearts*, Cant. 4. 15. Joh. 4. 14. Joh. 7. 37. *All our ſprings are in him*, Pſa. 87. 7. Make uſe of him therefore (O my Soul:) doeſt thou want righteouſneſs, wiſdom, ſtrength, peace, joy? Go to him, who is anoynted with the *Oyle* of gladneſs above his *fellows*. This heavenly *Eliſha* doth not pour his Oyle but into empty veſſels, 2 *Kings* 4. 4. Thou art not ſo empty as he is full. O draw out this fulneſs. Suck out the milk which is in theſe *ſpiritual Breaſts*, Iſai. 66. 11. Thou haſt no cauſe to complain of him; give him no cauſe to complain of thy backwardneſs. *You will not come to me, that ye may have life*, Joh. 5. 40. Let us not rob Chriſt of the glory of his *fulneß*, by aggravating the *fulneß* of our ſin and miſery, more then the *fulneß* of his grace and mercy: *ſin abounds, but grace ſuperabounds*, Rom. 5. 20. 3 Uſe.

4 *Use* Hath Christ a *fulneſs* of grace? ſtrive then to be like him, and to abound in all ſpiritual fruits; eſpecially in love, humility, and meekneſs: Learn of him, for he is *meek* and lowly, *Matth.* 11.29. When he was full of the thoughts of his own glory and exaltation, he waſhed his diſciples feet, thereby giving us an example, *Joh.* 13.15. O that there were more of this ſpirit among us! Gifts and knowledge increaſe; but alas, love decays: *the love of many waxeth cold*, Matth. 24. 12. We ſhould indeed deſire gifts, that we may edifie one another; but *love* is a more *excellent way*, 1 Cor. 12.31. 1 Cor. 13. *Knowledge puffeth up, but love edifieth*, 1 Cor. 8. 1. O that we were filled with the ſpirit of *love!* Eph. 5.18. O that we were rooted and grounded in love, and could *comprehend* more fully the love of Chriſt which *paſſeth knowledge*; that we might be *filled with all the fulneſs of God*, Eph. 3. 17,18,19. Let thoſe that have received the ſpiritual *anointing*, freely communicate and lay out the ſame for the glory of Chriſt: this is the way to increaſe their ſtore, as in *temporals*, Eccl. 11.1,2,3: ſo in *ſpirituals*; as in the *Parable*, they that employed their talents moſt, had moſt, *Matth.* 25. The moſt active communicative Chriſtians, are the moſt receptive growing Chriſtians. God doth abundantly communicate to them, who do abundantly communicate to others. Take heed (O my ſoul) leſt thou ſhouldſt want this ſpiritual *oil* in thy Lamp, when the *Bridegroom* appears: Chriſt will own none but his anointed ones: *He that hath not the Spirit of Chriſt, is none of his*, Rom. 8.9.

Quer. But if Chriſt be ſo full of the Spirit, why is it that we are ſo barren and empty?

Anſw. 1. Chriſtians often grow *inſenſibly* in ſpirituals; they are ſo ſenſible of their behindments, that they conſider not their attainments: the more ſpiritual light they have, the more ignorance and corruption they ſee in themſelves. Light diſcovers darkneſs. The increaſe of the ſpiritual Anointing, is a great myſtery. This gold lies hid under much oar, *Col.* 3.3. nor doth it conſiſt ſo much in the increaſe of gifts and abilities for prayer, diſcourſe, *&c.* nor in raiſing and enlarging the affections, as in that ſecret downward growth in humility, ſelf-denial, love, *&c.* which although it be not obvious to ſenſe,

yet

yet it is to be preferred before the other.

2 Chriſt's *fulneß* is not improved as it ſhould be. If a man have a good ſtock, and do not improve it, he will not grow rich. If the thirſty man come not to the fountain, and drink of it, (though it be near him) his thirſt will not be quenched: *Iſai.* 55.1,2. *Matth.* 11.28. *Rev.* 22.17. It is one thing to thirſt and hunger after ſalvation, and another thing ſpiritually to eat and drink the fleſh and blood of Chriſt; which if a man do not, he hath no life in him, *Joh.* 6. 53. Chriſt is an *univerſal cauſe*, which doth not ordinarily produce effects without the concurrence of particular cauſes. He can indeed work without our faith; nay, he firſt reveals himſelf to us, before we believe; and is *found of them that ſeek not after him*, Iſa. 65. 1, 2. but yet he ordinarily worketh in the believer, by drawing out and exerciſing his faith upon himſelf as the object thereof. *See Mr.* Bridge *on* Joh. 1. 16

3. Chriſt communicates of his *fulneß* to us according to our neceſſity. If our afflictions and tryals grow greater, (for as yet we have not reſiſted unto blood, *Heb.* 12.4.) the Lord will pour out more of the ſpiritual unction upon us. As our *afflictions abound, ſo our conſolations ſhall much more abound*, 2 Cor. 1. 5. *His grace is ſufficient for us*; and his ſtrength is made perfect in our weakneſs, 2 *Cor.* 12. 8, 9.

4 As in the natural *body*, the members have their ſeveral ſtations and offices, ſome are higher and more excellent then others: ſo it is in the body *myſtical*: 1 Cor. 12. 14, 15, 16, *&c. To every one of us is given grace, according to the meaſure of the gift of Chriſt*, Eph. 4. 7. There is a *fulneß* in the myſtical Body (the Church) which is the *fulneß* of him that *filleth all in all*, Eph. 1. 22. But every member hath not the ſame *fulneß*.

5. We ſhall be empty and barren in a great meaſure, whilſt our ſanctification remains imperfect; that in the ſenſe thereof we may be abaſed, and glory onely in Chriſts *fulneß*. 1 Cor. 1. 30. Gal. 6. 14. Jer. 9. 23, 24. *If a man thinketh himſelf to be ſomething when he is nothing, he deceiveth himſelf*, Gal. 6. 3. *God will hide pride from us*, Job 33. 17. We muſt be beholden to grace for all; not that which is inherent in us, but that which is in Chriſt for us. By the grace of God (ſaith the Apoſtle) I am what I am.

I laboured more abundantly then all the Apostles, yet not I, but the *grace of God that was with me*, 1 Cor. 15. 10. *I live; yet not I, but Christ liveth in me*, Gal. 2. 20. We must be at a losse in our selves, that we may be found in Christ, *Phil.* 3. 8. Hence it was, that a blessed man * said, *That he gained more by his infirmities, then by his graces and inlargements*; and the Apostle would rather *glory in his infirmities, then in his raptures*, 2 Cor. 12. 9.

* *Mr.* Fox.

It remains now that I should speak a little to the last words of this *verse*, [*above thy fellows*;] (that is) above all the Elect, which are his *Brethren*, *Heb.* 2. 11, 12.

Christ being the first-born, or eldest Brother in the family; on whom the greatest blessing and portion is conferred, *Rom.* 8. 29. *Col.* 1. 15. And yet the Saints share with him in the *spiritual unction*: Whence *Observe*,

4. Observe: *The Saints are Christs fellows.*

That all true believers are Christs fellows.

Christ is Gods *fellow* in respect of the Divine nature: *Awake O sword, against him that is my fellow* (saith the Lord of Hosts,) *Zach.* 13. 7. *Phil.* 2. 6. and the Saints are his *fellows* as he is man: Members of his body, *Eph.* 5. 30. heirs, yea *joynt heirs* with him, *Rom.* 8. 17. being *anoynted* with the same spirit (though not in the same measure) having the *sameness* of Union and glory with Christ as man, for *quality*, though not for *quantity*. The *Glory* which the Father gave him, he hath given them, that they may be *one*, as the Father and he are one, *Joh.* 17. 21, 22, 23. As *he is, so are we in this world*, 1 *Joh.* 4. 17. he as the head, and we as the members, making up one Body or Christ *mystical*, 1 Cor. 12. 12. He as the *Vine*, we as the *Branches*, Joh. 15. 5. making up one spiritual *Tree*; He as the *foundation*, we as the *building*, 1 Cor. 3. 9, 10, 11. making up one spiritual *House* or Temple to the Lord, *Eph.* 2. 20, 21, 22.

1 Use. Let men take heed how they *offend* the anoynted ones of the Lord; the *fellows* of Christ. *Touch them not* (so as to grieve them) you had better let them alone; *Psal.* 105. 14, 15. *he that offendeth one of those little ones, it were better for him that a millstone were hanged about his neck, and*

that

that he were drowned in the midſt of the Sea, *Matth.* 18. 6.

Behold then, and *admire* the love that God hath beſtowed on his people, 1 *Joh.* 3. 1. that they ſhould be the *fellows* of Chriſt, Copartners with him in ſpiritual *priviledges.* The World knoweth them not, as it did not know him, when he was in the World, 1 *Cor.* 2. 8. Great and glorious are the Saints priviledges. Truly (ſaith the Apoſtle) our *fellowſhip is with the Father and with his Son Jeſus Chriſt*, 1 Joh. 1. 3. God *dwells in them*, and *they dwell in God*, 1 Joh. 4. 15, 16. They have fellowſhip with Chriſt in his Unction, Death, Reſurrection, Aſcenſion, Victories, Glory; being *Crucified* with him, they ſhall alſo be *Glorified* with him, *Rom.* 8. 17. If they *ſuffer* with him, they ſhall alſo *reign* with him, 2 *Tim.* 2. 12. Being anoynted with his ſpirit here, They ſhall alſo be filled with his *glory* hereafter. 2 Uſe.

Let Chriſtians therefore walk and act, as the *anoynted ones* of God, as thoſe that have fellowſhip with him. Princes fellows live at a higher rate then other men; ſo ſhould the Saints do: I ſpeak of living ſpiritually, for in worldly reſpects Profeſſors generally live at too high a rate, and ſtand too much upon their carnal outward Titles and priviledges (which they have condemned in others;) what are all theſe outward things, but loſſe and dung, being compared with Chriſt, and the priviledges we have by him? As he is the *anoynted* of God, ſo are the Saints: as the humanity of Chriſt is the habitation of God, ſo are the Saints, 2 *Cor.* 1. 20. 1 *Cor.* 6. 17, 19. *Eph.* 2. 20, 21. 3 Uſe.

The *righteouſneſs* by which we are now juſtified, and the *Union* which we have with the Lord, is of a far higher and more tranſcendent nature, then that which *Adam* had; our nature is now joyned to God by the indiſſolvable tye of the *hypoſtatical* Union in the ſecond perſon: and we in our *perſons* are joyned to God by the *myſtical* indiſſolvable bond of the Spirit the third perſon. Our Union with the Lord is ſo near, and ſo glorious, that it makes us one ſpirit with him. In the *hypoſtatical* union, the properties of the Divine nature are predicated of, and attributed to the *humane nature*; and in his *myſtical* Union, there is ſuch a *Communication* of properties, as that *Of our Union with God.*

that which is proper to Christ the head, is attributed and communicated to his members, 2 *Cor.* 12. 12. *Jer.* 33. 16.

In this *Union*, the Saints are not only joyned to the graces and benefits which flow from Christ, but to the *person* of Christ, to Christ himself, who is first given for us and to us, and then with him all other *spiritual* blessings, *Rom.* 8. 32. 1 *Cor.* 3. 21, 22, 23. as the man first gives himself to the woman in marriage, and then endows her with his estate. We are *blessed with all spiritual blessings in Christ*, the anoynted one of God, *Eph.* 1. 3. Who is not first given to us, because we believe, love, &c. But therefore we perform these spiritual acts, because Christ is first given to us by the Father, and doth *unite* himself with us by his Spirit: And this Spirit or holy *anoynting* of God, dwelleth and abideth in the Saints, 1 *Joh.* 2. 27. not only the *gifts*, graces and fruits of the spirit, but the *Spirit* himself.

'Tis proved, that not only the gifts of the Spirit, but the Spirit himself dwelleth in the Saints.

Quest. But how doth it appear, that not only the gifts or fruits of the Spirit of God, but the person of the Spirit, or the Holy Ghost himself, dwelleth and abideth in every true Believer?

Answ. It may easily be proved out of Scripture, that the Holy Ghost himself (as well as his gifts) dwelleth in the Saints, and that by divers reasons or Arguments.

1. *Reas.* The Comforter, which proceedeth from the Father and the Son is the person of the Spirit, or the Holy Ghost himself, (for when we say that the Spirit himself dwells in us, 'tis all one as if we should say, that the person of the Holy Ghost dwelleth in us; for he or himself is a personal appellation or denomination:) Now the Scripture puts it out of doubt, that this Comforter, which is sent from the Father and the Son, dwelleth and abideth in the Saints; *Joh.* 14. 16, 17, 26. *Joh.* 15. 26.

2. He that preserveth the good gifts of grace, dwelleth in us, 2 *Tim.* 1. 14. this must needs be meant of the Holy Ghost himself, as distinguished from his gifts; for it would be very absurd to say, that the good things or spiritual gifts, which are communicated to us, are preserved

ſerved by thoſe ſpiritual gifts which dwell in us: The one denotes the root or principle, the other the effects or fruits flowing therefrom.

3. The ſame ſpirit that *raiſed* Chriſt from the Grave, dwells in us, *Rom.* 8.11. Now it was not the gifts or fruits of the Spirit, But the Holy Ghoſt himſelf that raiſed up Chriſt from the Grave.

4. God hath promiſed in the new *Covenant*, Ezek. 36. 29. (which promiſe is abſolute and unconditional) that he will put his *Spirit* into the hearts of the Elect, and this Spirit ſhall *effectually* teach them, and cauſe them to *know* the Lord: Which the Spirit himſelf, or the *perſon* of the Spirit onely can do. *we have received the Spirit* (ſaith the Apoſtle) *that we might know the things that are freely given us of God*, 1 Cor. 2. 12. Not the fruits of the Spirit (or Created gifts) but the Spirit himſelf doth properly teach the elect, and reveale the *myſteries* of Salvation to them, *Eph.* 1.17. And this Spirit God hath put into their hearts.

5. Again, God hath given his people the Spirit of grace and adoption to dwell in them, which enables them to cry *Abba Father*, Gal. 4. 6. Rom. 8.15. To cry *Abba Father*, or to pray faithfully to God, is a fruit of and flowes from the Spirit himſelf: Now this ſame Spirit is ſent into our hearts, and *ſheddeth abroad the love of God in us*, Rom. 5.5.

6. The *perſon* of the Holy Ghoſt, or the *Spirit* himſelf, bears witneſs with our Spirits, *Rom.* 8. 16. Here is a double *Teſtimony*. (1) The Teſtimony of the Spirit himſelf. (2) The Teſtimony of our own renewed hearts and conſciences: Now, we have not only the latter, as an effect or fruit of the Spirit; but alſo the former, as the cauſe, and principle of the latter dwelling in us, and witneſſing our adoption unto us. We have not only the *Teſtimony* of Blood and Water, *i. e.* Juſtification and ſanctification, but of the Spirit himſelf, diſtinguiſhed from (though conſenting with) the Teſtimony of Water and Blood, 1 *Joh.* 5. 8.

7. The Spirit of God himſelf being the efficient cauſe of faith, love, and other Chriſtian vertues, muſt needs be firſt given to us, and dwell in us, before theſe vertues or Graces can be wrought in us. The root is in the

Earth

Earth before the fruit be produced. The Holy Ghoſt himſelf is the ſpiritual *root* or principle, and faith, love, &c. are the fruits or products of the Spirit, *Gal.* 5.22. and the fruits are diſtinguiſhed from the *root*, both root and fruit being in the Saints. Whether love and other Graces, be in the ſoul as ſoon as faith, we need not queſtion: Sure we are, that none of theſe fruits can be produced or acted, till the Spirit of God (which is the root of them) be ſent into our hearts; the new Creature is not formed, till the Creator himſelf come, and dwell in us.

8. The Scripture abounds in the proof of this, (if we had but light and love, and humility to receive the truth.) The Spirit (ſaith Chriſt) ſhall be in you, and abide with you, *Joh.* 14.16, 17. When (He) the Spirit of truth is come, He will guide you into all truth, *Joh.* 16.13. The Saints are *the Temple* of the Holy Ghoſt, wherein he dwells, 1 *Cor.* 3.16. *cap.* 6.19. the habitation of God through the Spirit, *Eph.* 2.22. he *that loves, dwells in God, and God in him*, 1 Joh. 4.16.

Nor is this an old Errour (newly revived) ſavouring of *Montaniſm* or *Familiſm*, (as ſome do uncharitably brand it;) But a precious comfortable truth of God, aſſerted by divers eminent Godly learned men, both *Lutherans* and *Calviniſts*; as *Luther* himſelf, *Chemnitius, Gerard, Zanchy, Perkins, Sibs, Bayne, Colton, Owen, Bridge*, with others, whoſe writings being publiſhed, are not unknown to the ſtudious judicious Reader.

Thus then it appeareth, that the *Union* which we have with God by the indwelling of the Spirit himſelf in us, is of a higher nature, then that which *Adam* had in the ſtate of *innocency*, or then any hypocrite hath; hypocrites may have a kind of *Union* with God (at leaſt with his Ordinances and Graces, partaking of ſome Common remote operations of the Spirit,) but they are not *one* Spirit with the Lord, as every true Believer is; Nor doth the heavenly anoynting, or the Spirit himſelf dwell in them (as it doth in the Saints) and therefore they wither and come to nothing.

O let us have many *ſerious* admiring thoughts of this glorious priviledge, and cheriſh the motions of that *Spirit*, which is the bond of this bleſſed Union.

Now

Now to prevent *mistakes* concerning this great mystery, I think it is my duty to subjoyne some considerations by way of caution.

Cautious touching the inbeing of the Spirit himself in the Saints.

1. *Caut.* The Holy Ghost, (being *Jehovah* the eternal God) doth in respect of his omnipresence, and the *immensity* of his nature and essence, fill all places and things: *whither shall I go from thy Spirit? or whither shall I flee from thy presence?* Psal. 139. 7. In him all Creatures live, and move, and have their being; and thus he dwells no more in the Saints, then in the wicked; the *essence* of God is no more in the one then in the other. The Spirit of the Lord comprehends all Creatures, in respect of the infiniteness of his *essence*, but is comprehended of none; and therefore the inbeing or indwelling of the Spirit in the Saints, is of another nature, and in a more peculiar way. They are the *Temples* of the Holy Ghost, and he vouchsafeth his gracious presence with them.

2. *Caut.* The Spirit doth not so dwell in us, as to make us *one person* with himself, or to communicate his personal propriety with us. It will not follow, that because the Spirit himself dwells in us, that therefore we are *one person* with the Spirit, or are swallowed up in the personality of the Spirit. Christs humane nature indeed, was not a *person* before it was united to the Divine nature (though he assumed the nature of man, yet not the person of man;) But all his members were *persons* before their Union, and remain so after their *Union*. The Spirit himself, though he dwell in the Saints, yet he may *unite* himself as far as he pleaseth: for this Union is not a *natural* or necessary, but a *voluntary* act: and therefore it cannot be truly said, that a Believer is Christ or the Holy Ghost; or that Christ, or the Holy Ghost is the Believer. The *Soul* is in every part of the Body; yet the body is not the soul, nor the soul the body. Our *Union* with the Spirit, is not by way of *mixture* or composition, as water and wine are mingled together: This is grosse and material, our *union* is spiritual and mystical: and though it be very near and glorious; yet the Spirit and the Believer are two distinct persons: and therefore to say, that a Believer loseth his proper life or *personality*, and is taken up into the nature and person of the Spirit of God, or of the Son of God; This were to *deify* the

the Creature, and make him equal with God: and hence indeed would follow those *blasphemous* Consequences, (which are unjustly charged on the Doctrine of some sober godly men) namely, That a Believer is perfect and without sin: that he lives the uncreated eternal life of God, and that he should be worshipped, prayed unto, &c.

3. *Caut.* That notwithstanding the Saints have a very high Union with God, and the same Spirit and *anoyning* in them that Christ hath, *Joh.* 17. 1 *Joh.* 2. 20, yet the fulness of the *Godhead* doth not dwell in them, as it doth in Christ; Nor is the same worship, honour, throne, glory due to them, which are due to Christ. This were to divide and rent the Godhead in pieces. Tis true, the Saints dwell in God, and God in them: But they are not in the Father as Christ is in the Father: For the Father, Son, and Spirit, have but one and the same infinite essence, but it cannot be said so of God and the Saints. *All the fulness of the Godhead dwells in Christ bodily*, i. e. really, and substantially, *Col.* 2. 9. But it dwells not so in the Saints. Let the Lord Jesus be for ever exalted above the Creature. 'Tis true, the Saints shall sit with Christ on his *Throne*, Rev. 3. 21. But Christ sits with his Father on his Fathers *Throne*. We shall sit with Christ on his Throne, as he is a glorified man; But he only as he is the Lord of Glory (God by nature) sits on his Fathers Throne.

4. *Caut.* The Holy *Ghost* doth not so dwell and act in the Saints, as to work immediately in them without them: Tis not the Holy Ghost himself that properly and formally believeth, repenteth, prayeth, *&c.* But *John*, *Thomas*, &c. though power to perform these spiritual acts aright, be efficiently from the Holy Ghost, yet they are the proper formal acts of the Creature. To hold that the spirit doth *immediately* act in us, without any concurrence of ours; that we are wholly passive, and the Spirit doth all, This is in effect to charge the sins and imperfections of Believers upon the Spirit of God; for who should be charged and blamed, but he that is the sole agent? Let such blasphemy be far from us.

It was the opinion of *Lombard*, (which is taken up at this day,) That that love which is in us, is God himself; because God is called love, 1 *Joh.* 4. 16, 17. A great mistake,

ſtake: We muſt diſtinguiſh between God the *Creator* and his *Created* gifts, or thoſe holy diſpoſitions which he worketh in us: faith, love, &c. are Created gifts or fruits of the Spirit: ſee 2 *Pet.* 1. 5, 6, 7, 8. *Gal.* 5. 22, 23. *Col.* 2. 12. *Pſal.* 51. 10. 2 *Tim.* 1. 7. 2 *Cor.* 4. 13. *Iſai.* 11. 2.

That there are ſuch *Created gifts*, and holy diſpoſitions wrought in the ſoul, may be evinced by ſeveral *Reaſons*. *That there are Created gifts or qualifications in the Saints, proved*

1. Becauſe the Scripture puts an expreſſe difference between the Holy Ghoſt and his gifts in us, 2 *Tim.* 1. 5, 6. from *verſ.* 5. 'Tis plaine he ſpeaks not only of miniſterial extraordinary gifts, but of thoſe gifts that accompany ſalvation.

2. If there were not *Created* gifts, but the Spirit ſhould altogether work immediately in us, then Chriſt ſhould be *united* to the *natural* and not to the *ſpiritual* man, to the *old* and not to the *new* man; for without ſpiritual diſpoſitions there is nothing in us, but natural principles.

3. Another reaſon is taken from the nature of *Regeneration*: In which the ſubſtance of the ſoul is not Created anew, nor is the Holy Ghoſt Created anew; But there is a ſpiritual renovation of the faculties of the ſoul; the will, underſtanding, affections are renewed, *Ezek.* 36. 26, 27. *Pſal.* 51. 10, 11. *Eph.* 4. 23, 24. *Eph.* 1. 18.

4. If there were no *Created gifts* in the Saints, then they ſhould live the uncreated life of God. This would deſtroy the *mortality* of the ſoul, and the reſurrection of the body. Soul and Body, and all, ſhould be ſwallowed up in the *eſſence* of God, and then God only ſhould be glorified, and not man.

5. *Caut.* Although the Holy Ghoſt himſelf dwell in all the Saints, yet being a free *voluntary* agent, and not working by neceſſity of nature, one Believer may be ſaid to be more ſpiritual then another. The Spirit may and doth work in us, when, how, and in what meaſure he pleaſeth. As the Sun ſhineth, and the wind bloweth where it liſteth, ſo doth the ſpirit, *Joh.* 3. 8. yet ſo, as that the ſeed of God ſtil remaineth in the weakeſt Saint, 1 *Joh.* 3. 9. whereby he is preſerved from total and finall Apoſtacy. In ſome Believers, the Spirit of God worketh more powerfully and conſtantly then in others, and more

in

in the same persons at one time then at another. *There are diversities of gifts and operations, but it is the same Spirit that worketh all in all, & divideth to every man severally as he pleaseth*, 1 Cor. 12.4, 5, 6, 11. The indwelling of the Spirit himself in all the Saints, hinders not, but that one Saint may excell another in spiritual acts and operations.

6. *Lastly*, Though a Christian cannot distinctly declare, how and after what manner the Spirit dwelleth and operateth in him, yet he should not be offended with this truth, seeing God hath told him in his word that it is so. The indwelling, notions and operations of the Holy Ghost are exceeding mysterious. Who can distinctly tell how the Child is formed, grows up, and is nourished in the womb? yet the mother knows that it is there, for she feels it stir and move. Who can declare, how the body is organized and fitted to receive an immortal soul, or at what window the soul comes in, and how, and after what manner it operateth? yet we are certain, that we have a living working soul in us. Great are the mysteries of *nature*, and the old Creation; but greater are the mysteries of *grace* and the new Creation. Shall we question a truth whether it be so or no, when we know not how it comes to be so? As *thou knowest not the way of the Spirit, nor how the bones do grow in the womb: even so thou knowest not the works of God who maketh all*, Eccl. 11.5. Let us thankfully acknowledge what God hath *revealed* to us, though we cannot comprehend what is *hid* from us.

Joh. 17. 21, 22. *opened.*

Object. Whereas you say that the Saints have not the same fulness, nor such a high Union with God as Christ hath; Doth not this Contradict the words of Christ, *John* 17. 5, 21, 22. where he seems to pray, that *the same fulness and Glory which he hath, might be given to the Saints; that they may be one with him, as he and the Father are one?*

Answ. 1. If the words be taken in that sense for which they are urged, yet being lay'd down prayer-wise; (as also the Apostles words, *Eph.* 3.19. where he prayes that the *Ephesians* might comprehend the *heights, depths, lengths, breadths*, of the love of Christ, and might be filled

with

with all the fulneſs of God) it will not follow, that the Saints have already attained to this fulneſs and perfection of Glory, or that it is attainable here in this life, But rather that the ſame is reſerved for the life to come.

2. Divers Godly men underſtand this paſſage in Chriſts prayer, not of the Saints *Union* with God, but of their Union among themſelves, *that they may keep the unity of the Spirit in the bond of peace:* and truly the latter part of *verſ.* 21. & 23. ſeems to favour this interpretation, the World making no ſmall *advantage* againſt the Saints from their *diſ-union* and diviſions.

3. If thoſe words, *verſ.* 21. *That they all may be one, as thou Father art in me, and I in thee,* that *they alſo may be one in us,* ſhould be interpreted of the Saints oneneſs with God; yet it will not thence follow, that this Union is as high, as that Union which is between the Father and the Son.

For 1. This word [As] doth not always denote an *equality*; but often the *Truth* of a thing in its kind; or that *ſimilitude* or Conformity which is therein, to the *pattern* or example propoſed. Be *you Holy as your Heavenly Father is Holy* (that is) in truth and ſincerity, and by way of reſemblance and *ſimilitude*, though not in *equality*. *As the living Father hath ſent me,* and I live by the Father, ſaith Chriſt; *ſo* he that believeth on me, ſhall live by me, *Joh.* 6. 57. (*i.e.*) he ſhall truly and really live a *ſpiritual life*, though not in the ſame degree and *equality* with Chriſt.

2. It cannot be meant in reſpect of *equality*, for then it might be ſaid, that it is no robbery (or unjuſt prey) for a believer to be equal with God; and it would follow that as God is, ſo a believer may be truly worſhipped.

3. If it ſhould be interpreted in the very ſame ſenſe and degree that Chriſt is one with the *Father*; Then Chriſt ſhould have prayed for that which is impoſſible, namely, that a Believer ſhould be eſſentially one with God from all eternity, for ſo Chriſt was: & thereupon he deſires, that the glory which he had with the Father before the World was, might be manifeſted; And therefore,

4. These words (as *the Father and I are one*) must be understood of *similitude*, that as Christ is one with the Father in a way *proportionable*, and suitable to him; (being the eternal Son of God) so Believers may be one with Christ their head, in a way *suitable* to them: for Christ not only as God, but as man hath the *pre-eminence*; therefore he is said *to be anoynted above his fellows.*

Vers. 8. *All thy Garments smell of Myrrhe, and Aloes, and Cassia: Out of the Ivory palaces: whereby they have made thee Glad.*

The *Kings* and *Priests* under the Law, were not only anoynted with bare Oil, but with an excellent pretious *oyntment* consisting of several ingredients, Myrrhe, Cassia, &c. the fragrancy and smell whereof, did exceedingly refresh the spirits and senses: hereby Christ and his graces are shaddowed forth. *All thy Garments smell of Myrrhe*, &c.

Two things are here to be opened.

1. What is meant by *Garments.*
2. What by Myrrhe, Aloes, and Cassia.

This *Psalm* being mostly carried on in an *Allegorie*, we should not be too peremptory and confident in the Application of each word or phrase: for probably, some words may admit of another interpretation. I shall pitch on that which I conceive to be safe, and tending to edification.

1. By *Garments* here, may be meant the spiritual gratious influences of Christ the Bridegroom, in his Word and Ordinances; though it is true, the Garments of Christ elsewhere do signify his glorious righteousness, wherewith the Saints are clothed.

2. For these spices, *Myrrhe, Aloes*, and *Cassia*: and 1. for *Myrrhe*: It is the Gumme of a Tree, bitter in taste, but in smell sweet and odoriferous, and preservative from putrifaction, and therefore it was put in the pretious oyntment of the *high Priest*, who typified Christ,

Read.

Exod. 30. 23. With *Myrrhe* and Aloes, the dead Body of our *Saviour* was embalmed, *John* 19. 39. and this was one of thoſe gifts which the wiſe-men offered unto him, *Matth.* 2. 11. ſee *Cant.* 1. 13. *Cant.* 5. 13.

(2) *Aloes* is a ſweet wood, with which perfumes were alſo made, *Prov.* 7. 17. It was counted one of the Chiefeſt Spices, *Cant.* 4. 14. herewith alſo *Nicodemus* perfumed the body of Chriſt, *Joh.* 19. 39. but it is ſomewhat dubious and uncertain which is the right *Aloes* at this day.

(3) *Caſſia* we find mentioned, *Exod.* 30. 24, 25, 26, &c This was alſo put into the holy Oile, wherewith the Tabernacle, the Arke of the Teſtimony, the Altar of Incenſe, the Table, Candle-ſticks and the veſſels thereof, were anoynted: We read of *Caſſia* alſo, *Ezek.* 27. 19. many take it for a kind of *Cinamon*; But *Caſſia* and Cinamon are two ſeveral ſpices, as appears, in *Exod.* 30. 23, 24. *Ainſworth* thinks it to be the Barke of that ſweet ſhrub *Caſſia*, mentioned by *Pliny* in his *natural Hiſtory*, lib. 12. cap. 20.

Now the *Garments* of Chriſt are ſaid to ſmell of theſe ſweet *Spices*: As the rich *Garments* of a Prince ſend forth an *odoriferous* fragrant ſmell, which perfumeth his *attendants*, and the rooms wherein he walks; So the *Garments* of Chriſt, (*i. e.*) his ſpiritual *Breathings*, and influences in his *Ordinances*, do ſpiritually *perfume* his attendants; ſo that they ſend forth a ſweet *Savour*, and the ſmell of their oyntments is much better then all ſpices, yea, it is like the *ſmell* of *Lebanon*, Cant. 4. 10, 11, 13, 14. *Hoſ.* 14. 5, 6, 7.

1 Obſerv. *The Holy Ghoſt condeſcends to us, in illuſtrating ſpiritually things by temporal.*

We may *note* in the firſt place,

That the Holy Ghoſt *(in illuſtrating ſpiritual and Heavenly delights, by Temporal and Earthly things,) doth graciouſly condeſcend to our weak capacities.*

2 Obſerv. *Chriſts ſpiritual preſence, is incomparably ſweeter then the ſweeteſt of Creatures.*

We cannot as yet *comprehend* ſpiritual excellencies in their native *Original* beauty and glory. If I have told you *earthly things* (ſaith our Saviour,) and ye believe not; how ſhall ye believe if I tell you *of heavenly things*, Joh. 3. 12.

Secondly, that *Chriſts ſpiritual preſence*, or the ſmell of his *Garments* in his Ordinances, *is incomparably ſweeter & more excellent, then the ſweeteſt perfumes, and moſt odoriferous ſpices.*

The ointments of Christ, have a most excellent *relish* to a *spiritual* appetite: His name (being *opened* by the Spirit of God) is as a Box of sweet *ointment* powred forth, *Cant.* 1.3. his spiritual presence causeth the spouse to *smell* a sweet Savour, and to abound in Spiritual *fruits*: when he *blows* upon his Garden, then shall the *Spices* thereof flow out, *Cant.*4.13,14,15,16. *Cant.*5.5.

Mary anointed Christs feet with sweet *ointments*, Matth. 26. 7. But he *anointed* her Soul with sweeter *perfumes*; The most sweet and pretious things in the World, are not worthy to be compared with the spiritual *perfumes* and odors of Christ, which glad and refresh the heart and Spirits, and preserve the inward man from corruption and *putrifaction*, Cant.3.6.

Those delights and sweetnesses which are in the Creatures, are but dark shaddows and *resemblances* of that spiritual fragrancy and delightsomeness which is in Christ, *Cant.*5.10,11,12, &c.

1 Use. First therefore, when you taste and *relish* the sweetness of the *Creature*, and smell those spices, fruits, and flowers, which are most *odoriferous* and fragrant; O then! Let your Souls *spiritually* contemplate, and feed upon the sweet and pretious *presence* and perfumes of Christ: If there be so much *sweetneß* in these outward and *perishing things*, what is there (O my *Soul*) in that spiritual Communion that we have with Christ? (Tis now the *fashion* for men, yea men that will speak much of Christ) to *powder* their hair, and *perfume* their bodies and clothes with sweet *odors*: but alas, they are but rotten *painted* sepulchres, if their hearts be not *purified* by faith, *Acts* 15. 9. and their Souls *perfumed* with the spiritual presence and ointments of Christ.

2 Use. *Secondly*. Be you exhorted chiefly to mind and eye the *spiritual* presence and operations of Christ the King and *Bridegroom* in his Ordinances; that you may smell the *Savour* of his sweet *Garments* and ointments; *while the King sits at his Table, our spikenard sends forth the smell thereof*, Cant. 1. 12. Cant. 7. 13. Ministers are but the friends of the *Bridegroom*, Joh. 3. 29. the Word and Ordinances are but *external* means and instruments, which cannot of themselves bring off the heart to God. Let us there-

therefore *hear* what the Lord ſpeaks, 1 *Sam.* 3. 10. *Act.* 10. 33. let us minde the voice of the Bridegroom, and endeavour to have our ſenſes *ſpiritually exerciſed*, Heb. 5. 14. that we may hear, ſee, ſmell, touch, taſte, and feel the precious *garments* and ointments of Chriſt, *i.e.* his ſpiritual *influences* in his ordinances; and be able to ſay experimentally with the *Apoſtle*, that we have heard, and ſeen, and handled the Word of life, 1 *Joh.* 1. 1. *I ſate down under his ſhadow with great delight*, (ſaith the Spouſe) *and his fruit was ſweet unto my taſte*, Cant. 2. 3.

Again, [*All thy garments ſmell of*, &c.] *Obſerve* further, 3 Obſerv. *That they who are neareſt to Chriſt, are moſt perfumed with his ſpiritual ointments, graces, influences, and conſolations*; as thoſe are moſt perfumed, that come neareſt the *Bridegroom*. *They that are neareſt Chriſt, are moſt refreſhed by him.*

The moſt holy, *ſpiritual*, cloſe-walking Chriſtians, are moſt refreſhed and comforted by Chriſt, the ſpiritual *Bridegroom*. Some are more *intimate* with them then others, (though both may be faithful in the main:) there are ſome believers that are more *dandled* upon his knee, and have more frequent viſits and kiſſes from him, *leaning* on his *boſom* with the beloved *diſciple*, Joh. 21. 20. and with the *Spouſe*, (as ſhe is deſcribed, *Cant.* 8. 5.) *lodging* all night between *his breſts*, Cant. 1. 13. eating of the *hidden manna*, and having the *white ſtone*, with a *new name* written upon it, which no man knoweth but he that receiveth it, *Rev.* 2. 17. Though all the children in the *family* have the ſame filial relation to their father, yet one childe may be more *familiar* and better acquainted with him then another.

Endeavour therefore (O my ſoul) after a cloſer and *nearer* communion with thy ſpiritual husband, to be *kiſſed* more with the kiſſes of his mouth, whoſe love is better then wine, *Cant.* 1. 2. Content not thy ſelf to be at a *diſtance* from him: let there be no ſtrangeneſs on thy part: the bolder and more familiar thou art, the more welcome thou wilt be to him. *Draw* not back, (O my ſoul) but preſs nearer to Chriſt, and thou ſhalt have more *intimate embraces* from him. 1 *Uſe.*

Let ſuch as are God's *nigh ones*, his *darlings*, whom he hath often taken into his *wine-cellar*, & refreſhed with his *flagons*, *Cant.* 2. 4. be exhorted, in a ſpecial high manner, to *reverence* and ſanctifie the Name of the Lord, and to behave themſelvs before him as the Kings ſpecial *favourites* ought to do. The Lord is holy, and will be *ſanctified* in them that draw near to him, *Lev.* 10. 3. and ſuch as draw near in faith, and with a *true heart*, will ſanctifie him, *Heb.* 10. 22. Let us flee from what- 2 *Uſe.*

ſoever

soever may hinder our *intimate* converse with Christ, and abhor the *garment* spotted with the *flesh*, Jud. 23. They that smell of this *garment*, cannot smell the sweet *garments* of Christ, 1 *Joh.* 1.6,7. He feedeth among the *lilies*; Cant. 2.16. (*i. e.*) among those that are pure, holy, and watchful. Such are the Saints, who are as *lilies among thorns*, Cant. 2.2. The pleasures of sin will be bitter to them who have tasted how sweet Christ is. Let us proceed further:

[*All thy garments smell*, &c. *out of the ivory palaces*] Or, out of the *palaces* of *elephants tooth*: for, the royal *palaces* of kings were sometimes made of *ivory* or *tooth*, 2 King. 22. 39. Cant. 7.4.

The Spirit of God here may *allude* either to those *edifices* or palaces out of which usually the King came; or to those *ivory coffers* or wardrobes in which the Kings *garments* were kept, and out of which they were taken.

These *palaces* are interpreted by some to be the glorious mansions of heaven: but I rather close with them who apply the same to the *assemblies* of the Saints in their militant estate here. The *Psalmist* saith that his soul *longed*, yea even fainted for the *courts* of the Lord, *&c.* Psal. 84.2,10. Some translate the word, For the *palaces* of the Lord.

We may hence *learn* this *lesson*:

4 Observ. *Christ manifests himself graciously in the assemblies of his Saints*

That though Christ hath reserved the perfect glorious manifestation of himself for the Church triumphant, yet even in this life he reveals himself graciously and sweetly to or in the Churches or assemblies of his people.

He standeth behinde our *wall*, looking forth at the *window*, shewing himself *through the lattice*, Cant. 2.9. His *goings out* in the Sanctuary, as they are dreadful and terrible to the wicked, *Psal.* 68.35. so they are sweet and comfortable to the godly. Here he *feedeth*, and maketh his flock to rest at noon, *Cant.* 1.7,8. here he *displayeth* the *banner* of his love, *Cant.* 2.4. Here we see his *countenance*, which is comely; and hear his *voice*, which is sweet. In a word, here he sheweth himself, and unveileth the *glory* of his grace to a *spiritual* eye, as out of glorious and stately *palaces*.

The Reasons of this doctrine.

The *Reasons* are these:

1 Reas. *First*, Because the *assemblies* of the Saints (I speak of all the Saints that are at this day under *various* dispensations) are taken into *fellowship* with God himself: they are the *temple*, 1 Cor. 6.19. and *habitation* of God, *Eph.* 2.19,22.

his

his *ſanctuary*, wherein he dwells, *Exod.*25.8. the *golden candleſticks*, in the midſt whereof he walks, *Rev.*1.13,20.

Secondly, One *Saint* is of more worth and value with God, then all the world beſides, much more, a great number of *Saints* being gathered into *one*, Eph.1.10. Of theſe the world is not worthy, *Heb.*11.38. *Glorious things* are ſpoken of thee, thou *city* of God. The Lord *loveth* the *gates* of *Sion* more then all the *dwellings of Jacob*, Pſal.87.2,3. And therefore *David* choſe rather to be a *door-keeper* in the houſe of his God, then to dwell in the *tents* of wickedneſs, *Pſal.*84.10. 2 Reaſ.

Thirdly, In the *aſſemblies* of the Saints, the Lord is truly *worſhipped* and acknowledged, and nowhere elſe. Were it not for the *Saints*, God would have no true *ſpiritual* worſhip in the world: for the whole world lieth in wickedneſs, 1 *Joh.* 5.19. and worſhip they know not what, as Chriſt ſaid to the *woman of Samaria*, Joh.4.22. 3 Reaſ.

Fourthly, Here is the *beauty* of holineſs, *Pſal.*29.2. *Pſal.* 96.9. *Pſal.*110.3. not in regard of outward ſituation, timber, ſtone, and external glory, *Joh.* 4. 20, 21. no, there was more of that under the Old-Teſtament adminiſtration, then there is now: but in regard of that *ſpiritual beauty* and glory which Chriſt hath put upon his Saints, Ordinances, and Worſhip. No marvel, therefore, if here he ſend forth the *ſmell* of his ſweet *ointments* and garments, as a Prince doth in his ſtately and glorious *palace*. 4 Reaſ.

If it be ſo, Then let us deſire and affect the acquaintance and communion of the *Lords people*, 1 Joh.1.3. yea, of thoſe Saints that are moſt *ſpiritual*, & have *ſmell'd* moſt of Chriſts garments; that we may with them ſee the *ſpiritual* outgoings of God in his *ivory* palaces. And O that the Saints were more ſpiritual in their *converſe* one with another; that the creature might be nothing, and God might be all; that ſelf and fleſh might be *abaſed*, and the Spirit of the Lord exalted. How *amiable* are thy *tabernacles*, O God! *Pſal.*84.1. Many doat on outward *Palaces*, and the Garments and Courts of Princes: by *ſmelling* much of theſe, they loſe in a great meaſure the ſweet *ſmell* of Chriſts garments: the outward *courts* and glories of the world, choke their delights in the inward court and glory of Chriſt. O let us watch and take heed in this hour of temptation, which is come to try us, that we loſe not the ſweet ſmell of Chriſts *garments*: let us be *watchful*, and *ſtrengthen the things that remain*, *which are ready to die*, Rev.3.2. *Uſe.*

Again,

Again, [*whereby they have made thee glad:*] or thus: More then they that make thee *glad.*

5 Obſerv. *The Bridegroom ſmels ſweeter then the friends of the Bridegroom.*

Hence *learn,*

That though the garments of the Saints (who are Chriſts fellows) *ſmell ſweet, and have a good ſavour,* (the Spouſe being perfumed with Myrrhe, and Frankincenſe, and with all powders of the Merchant, *Cant.* 3. 6. and the ſmell of her ointments being better then the *ſmell* of all ſpices, *Cant.* 4. 10.) *yet the garments of Chriſt are incomparably more ſweet and odoriferous,* Cant. 1:3.

The Bridegroom is to be preferred far before the friends of the Bridegroom, *Joh.* 3. 29, 31. Chriſt carries the *banner* above ten thouſand, *Cant.* 5. 10, 16. having offered up himſelf for us to God a *Sacrifice* of a ſweet *ſmelling ſavour,* Eph. 5. 2.

Again, [*More then they that have made thee joyful.*] This is ſpoken of Chriſt's *joy.* And therefore *obſerve,*

6 Obſerv. *It rejoyceth Chriſt when his people are comforted.*

That it glads the heart of Chriſt the head, when his members are ſpiritually refreſhed and comforted with the ſweet ſmell of his garments in his ordinances. All his *delights* are in them; yea, he *rejoyceth* over them with ſinging, *Cant.* 7. 6. *Pſal.* 16. 3. *Zeph.* 3. 17. Their *joy* is his *joy,* and their *fulneſs* is his fulneſs. The joy of Chriſt myſtical will not be full and *compleat,* till the joy of the Saints be perfected, *Eph.* 1. 23. As the loving husband *delights* to ſee his wife, and the father to ſee his childe proſper, and walk chearfully: ſo doth Chriſt, *&c.*

Uſe. This *Doctrine* may encourage the Saints, (if not for their own ſakes, yet) for Chriſts ſake, (that his joy may be full) to caſt away their ſad, drooping, and melancholy thoughts, and to walk joyfully before the Lord. A chearful *ſpirit* and converſation, is a great *ornament* to the profeſſion of the Goſpel; and the contrary is a great diſparagement thereunto. As the Saints by their afflictions fill up the ſufferings, *Col.* 1. 24. ſo by their *ſpiritual* rejoycings they fill up the *joys* of Chriſt. *Rejoyce* therefore (O ye *Saints*) in the Lord; and I ſay again, *Rejoyce,* Phil. 3. 3. Phil. 4. 4. 1 Theſſ. 5. 16.) Make a *joyful* noiſe to the Lord, ſerve him with *gladneſs,* and come before his preſence with *ſinging,* Pſal. 100. 1, 2. for it is *comely* for the Saints ſo to do, *Pſal.* 33. 1. *Pſal.* 147. 1.

Verſ.

VERS. 9. *Kings Daughters were among thy honorable Women: upon thy Right hand did ſtand the Queen in gold of Ophir.*

THeſe words are ſomewhat *difficu't* to open; *Kings* Daughters here are rendred by ſome *Countries* of Kingdomes, hereby intimating that the moſt famous *Cities* and *Countries* ſhal yeeld obedience to Chriſts Scepter, and be added to his Church, namely, the Church *Univerſal*. Though his Kingdom at firſt be but ſittle, like a graine of *muſtard-ſeed*, *Matt.* 13. 32. yet afterwards it ſpreads into many Kingdoms and Countries.

For my part, I conceive with ſome godly modern *Expoſitors*, that theſe Kings *Daughters* mentioned in the Text are no other then the *particular* Churches of Chriſt in the times of the *New Teſtament*, repreſented by the companions of the Bride-groom and Bride. Whence we may learn:

1 Obſer. *Particular Churches of viſible Saints are the Kings Daughters.*

That though the Catholick Church of Chriſt be but one, the only one, *Cant.* 6. 9. *Gal.* 4. 26. (all the Saints that have been, are, or ſhal be, making up but one *Army*, *Family*, *Body*, *Sheepfo'd*, *Kingdem*, *Spouſe*, to Jeſus Chriſt, according to *Eph.* 3. 15. *Eph.* 4. 4. 1 *Cor.* 12. 12, 13. *John* 10. 16. *Cant.* 6. 10) yet this *one* great Body admits of *ſeveral diſtributions, and is divided* (for the better edification of the members thereof) into ſeveral *diſtinct Congregations, and ſocieties.*

Theſe are Virgins that attend upon the Bridegroom and the Bride.

In a great army, though it be under the conduct of one *Captain General*, yetfor the better regulation thereof it is divided into ſeveral Brigades, Regiments, and companies, under ſeveral Captains, and Officers. And ſo a great *flock* of ſheep, (who have one and the ſame mark; and belong to one and the ſame man) is divided into ſeveral leſſer flocks, under ſeveral ſhepheards that they may be the better fed, and that there may be the more diligent inſpection over them: ſo 'tis here.

We read of the *Churches* in *Judea*, *Gal.* 1. 2. of the seven *Churches* of *Asia*, *Rev.* 1. 4. and many other particular Churches in *Scripture*: These are *Christs* golden *Candlesticks*: these are the *Kings* Daughters, and as Ladies of Honour (represented by those Women that waited on *Solomon*: *Queen*,) they do attend the prosperity and welfare of the *Queen*, or Spouse of *Christ*, namely, the *Catholick* Church, or *general* assembly of the Saints, being serviceable thereunto. Whatsoever *spiritual* gifts, graces, excellencies, any particular Church or member of Christ have received, they are or should be imployed (by way of subserviency) for the good of the whole *Body*, *Eph.* 4. 11, 12, 13. 1 *Cor.* 12. 26. 1 *Cor.* 3. 22, 23.

Nevertheless this *Doctrine* which hints at particular *Churches* directs us to a *two-fold* duty.

First, we ought so to consider the *Universal Church*, or whole body of *Saints*, as not to deny or *abridge* the rights and priviledges of *particular* Churches and congregations consisting of visible Saints; so to regard the *Queen*, as not wholly to neglect the Kings *Daughters* that wait upon her. Besides, we have more opportunity of *converse*, in respect of *cohabitation*; and perhaps our *love* and *service*, and the exercise of our Talents wil be more acceptable to some *christians*, then to others: In which respect there wil lie upon us a stronger *obligation*, to imploy our time, strength, and gifts among them.

The Saints *convening* together for the Worship of God, *Acts* 2. 42, 46, Upon the account of their having *spiritual communion* with Christ, 1 *John* 1. 3. (though they vary in other disputable things) are the *Kings Daughters*, begotten and raised up by him, and accordingly they should be owned by us; still remembring that the *primary* relation which a Beleever stands in, is not as he is a member of such a particular congregation; but as he is one of the Lords people and flock, united to Christ the head, and having his *Image* and superscription upon him.

Secondly,

Secondly, 'Tis our *Duty* to pray and endeavour in our places that these *Kings Daughters* may not *clash*; and quarrel one with another; would it not be an *uncomely* thing for the *Ladies* of Honour, or for the Kings *Daughters* to quarrel in his presence? As *particular* Congregations and christians, do profess to be subject to the *King*, and serviceable to the *Queen*; so they should all *joyn* together as one, to oppose the Kings *enemies*, to promote his interest, and make his name great and glorious throughout the *world*. That the Saints shal be *one* among themselves, is *prophecied*, and *promised* in the word of God, and *purchased*, and *prayed* for by Christ; See *Zach:* 14. 9. *Zeph.* 3. 9. *Eph.* 1. 10. *Eph.* 2. 14, 15, 16. *John* 17. 21, 23. Therefore we may wel *pray* for and expect this *union*; and in the mean time let us study *uniting* principles, and *uniting* practises, putting both the *Queen* and the *Kings Daughters* in their right places, and *walking in faith and order*, *Col.* 2. 5. 2 *Duty.*

It follows [*Among thy honourable Women*] or thus, Kings *Daughters* are among thy pretious ones, or in thy *pretiousnesses*: *Ainsworth* reads it, In thy *pretious honourable* ornaments, or *Palaces*.

However we may draw this useful *Note* from the words.

That the people of the Lord, and the things of his worship are very pretious and honourable. I have loved the *place* (saith the *Psalmist*) where thy *honour* dwelleth, *Psalm* 26. 8. God hath an *honourable* esteem of the *Church*; the Saints are the *excellent* ones on earth, *Psalm* 16. 3. The *righteous* man is more *excellent* then his neighbour, *Prov:* 12. 26. *Psalm* 76. 4. *Since thou wast pretious in my sight* (saith the Lord) *thou hast been honourable, and I have loved thee: therefore wil I give men for thee, and people for thy life*, Isa: 43. 4. 2 *Ob.* *The Saints, and worship of Christ are pretious and honourable.*

The Saints are *pretious* to God whilst they live, and they are *pretious* in their death, *Psal.* 116. 15. *Rev.* 14. 13. To them Christ is *advantage* both in *life and death*, Philip. 1. 20, 21. *The Reasons why the Saints are pretious.*

The *Reasons* are;

1 Reas. *First*, because they are *justified*, purged, and besprinkled with the *precious blood* of the Son of God; as of a lamb without blemish, and without spot, 1 *Pet.* 1. 19.

2 Reas. *Secondly*, they are *cemented* and united unto that living *stone* which is chosen of God, and *precious*; by whom they are made *lively stones, and built up a spiritual house to God*, 1 Pet. 2. 4, 5.

3 Reas. *Thirdly*, in regard of their *precious* and honourable *birth*, being born of God, *John* 1. 13. *John* 3. 6. and coming down from *Heaven*, *Rev.* 3. 12 *Rev.* 21, 2. as they that are of the first *Adam* or *earthy man* are *earthy*, so they that are of the second *Adam*, or Lord from *Heaven* are *heavenly*, 1 *Cor.* 15. 47, 48.

4 Reas. *Fourthly*, in regard of their *precious* and excellent *endowments* and qualifications. For

1 Their *Faith* in Christ is *precious*, 2 *Pet.* 1. 1.
2 They have interest in *precious* promises, 2 *Pet.* 1. 4.
3 They love that word which is *precious*, 1 *Sam.* 3. 4.
4 They have a meek and quiet spirit, which before God is *precious*, 1 *Pet.* 3. 4. *Caleb* was a man of a *precious* excellent spirit; so was *Daniel*, *cha.* 5. 12. and so is every Saint less or more, every man is precious or base according to his spirit and principles.

Use. If it be so, then the *world* is much mistaken in the Saints, God hath *precious* thoughts, and a high esteem of them, *Psalm* 139. 17. But the world accounts them *vile*, yea the *off-scouring* of all things, 1 *Cor.* 4. 13, howbeit they are the *truly honourable* ones whom God esteems so: *Great* men if they be not *good* are vile and *abominable*. *Antiochus* the Great (who was called the *Illustrious*,) God accounts him but a *vile* person, *Daniel* 11. 21. The Saints that are now in the *wilderness* oppressed by their enemies, shal have an *honourable* deliverance, The Lord wil get them a *precious* name where they have been put to shame, *Zeph.* 3. 20. *Jerusalem*

shal

ſhal be the praiſe of the whole earth, *Iſai.* 62 7. Though ſhe be *black*, yet ſhe is *comely*, Cant. 1. 5. and though ſhe have *lien* long among the *pots*, yet ſhe ſhal be as the *wings* of a *Dove* covered with ſilver, and her feathers with *yellow gold*, *Pſalm* 68. 13.

Again, [*Upon thy right hand did ſtand the Queen*]

Here the married *Queen*, or Kings Wife, *Nehem*: 2. 6. is placed at the *Kings* right hand in the moſt *honorable* ſeat, and higheſt dignity, according to the cuſtom of the *Jews*, 1 *Kings* 2. 19. As by the Kings *Daughters*, *particular* Churches are repreſented to us, ſo by the *Queen* ſitting at the *Kings* right hand is meant the whole *Univerſal* Church, conſiſting of all Saints, who are married and knit to *Chriſt* by the *bond* of his ſpirit, 1 *Cor:* 6. 17. 1 *Cor:* 12, 13. and to one another by the *bond* of *Love*, *Col:* 2: 2. *Col:* 3. 14. *Eph.* 4. 4, 16. which of all *bonds* are the ſtrongeſt and moſt obliging.

From this part of the Text we may *obſerve*,

3 Obſ. *Though particular Churches be pretious, yet the Univerſal Church hath the greateſt dignity.*

That though every particular Church and Saint of Chriſt be precious, and honourable, yet the whole Univerſal Church is the Queen, that hath the higheſt dignity and prehemi nence; Upon thy right hand did ſtand the *Queen*;

The *whole* is more then a part; as for *particular* Churches and Beleevers, they are but parts or members of the whole, *Rom* 12. 4, 5. 1 *Cor.* 12. 12.

To ſpeak *properly*, the Church of Chriſt is but *One*, (as mans body is but *one*, though it hath ſeveral parts and members. Chriſt hath not ſeveral *Bodies* (I ſpeak of his body myſtical.) All viſible *particular* Churches and Saints, whereſoever they be *diſperſed*, make up but *one Body*. I ſay not that this is a *political governing body*, that may or can in an ordinary way meet *authoratatively* in her *Repreſentatives* to make canons and conſtitutions which ſhall *Juridically* binde the whole, and every part; And yet truly, it cannot wel be denied but that *General councels* are a great bleſſing to the Church of Chriſt, if they would but meet together and act in the ſpirit of love and humility, (as perad-

venture they shal do when the *vail* is taken off from the *Jews*, 2 *Cor.* 3. 16.) But hitherto it hath seldom or never so fallen out, by reason of those woful factions and divisions which have been among *good* men; hence it was that some of the *Fathers* complained of the ill success of councels: Nevertheless we know that *Cranmer* appealed to a general *councel*, and so did *Luther*, when they were *oppressed* by some that called themselves the *church* of Christ: as for that *convention* at *Trent*, it was far from being a General *councel*; the Pope with his *Bishops* being both parties and Judges.

But to pass by this, doubtless there are great priviledges which belong to *christians*, as they are members of the *Universal* church, and stand in that general relation.

Priviledges belonging to the universal Church.

I shall humbly tender what *I* do at present apprehend, in three or four Propositions, without reflecting upon those *godly* worthy Brethren that shal differ from me in this point.

1 Prop. That the *first* right which any man hath to *Gospel* ordinances, Sacraments, Priviledges, he hath it as he stands in this relation, Christ being his, all things are his, 1 *Cor.* 3. 21, 22, 23. His being under the *covenant* of grace, that general covenant which belongs to all *Beleevers*, invests him with a right to, and interest in the *seals* and priviledges thereof; and (if no matter of scandal lie against him) he may lawfully wherever he comes, claims the same as his portion, being one of the children of the Lords *family*. Upon this ground the *Eunuch*, and the Jailour, &c. were *baptized*, *Act.* 8. 37, 38. *Act.* 16. 33. and so ought every Beleever and his seed, 1 *Cor.* 7. 14. *Acts* 2. 39. Baptisme and the Lords supper primarily sealing up our membership of the *Universal* church, and fellowship with all Saints; as plainly appears from 1 *Cor.* 12, 13.

2 Prop. *Secondly*, all Spiritual Ecclesiastical *Officers*, *Offices*, gifts and administrations, are given to, and should be imployed chiefly for the gathering, edifying, and per-

perfecting of this great *body*, as there is opportunity, *Eph:* 4. 12. 1 *cor.* 12. 28. In this respect *Paul*, and *Apollo*, and *Cephas*, *&c.* do belong to each member of this *body*, 1 *Cor:* 3. 22. Though it is true, these *Offices* and gifts (for as much, as no man can be present in all places) are ordinarily *exercised* among those christians with whom the persons do *cohabit*, and by whom they were chosen; yet so as that a Minister may occasionally and *caratatively* exert and put forth publick ministerial acts out of that particular congregation where he ordinarily presides.

Therefore *Thirdly*, all particular Churches and christians should constantly act, as parts and members of, and for the good of the *universal* church; their relation to a particular church doth not in the least disoblige them from performing their duties to the whole *body*; no more then a subjects being a member of a *civil* corporation doth dis-ingage him from promoting the good of the *Common-wealth*, where of that particular corporation is but a part. 3 Prop:

Fourthly, that all visible *Beleevers* manifesting faith in Christ, and love to the *Saints*, whether *combined* in particular Churches or not, ought to be respected as members of this great *body*, and accordingly we should own them as our brethren, and fellow *Saints*, where-ever we meet with them, since the Lord hath owned them, and stamp'd his *image* upon them. This *I* humbly conceive was the practice of the *primitive* christians; where ever they met with any Disciples, they did freely converse and *communicate* with them in gospel priviledges; And yet let christians be careful that they neglect not to joyne with some *particular* Church, or other (as they shall have opportunity:) *No* Ordinance of Christ should be neglected. 4 Prop:

Is the *Queen* preferred here by the Spirit of God before the Kings *Daughters*; the church *Universal* before particular Churches; then let us also prefer her in our thoughts, and affections, and expressions; indeed we should not so respect the *Universal* church, 1 Use.

as to slight and neglect particular Societies (which are an Ordinance of Christ;) And much less should we so regard particular Churches, whether under this or that form or denomination, as to neglect the *Universal* Church, or *General* assembly of the Saints, which is the *Queen* that sits at Christs Right hand; Far be it from any humble soul to *unchurch* and un-Saint godly persons which come not up to that forme of Church-government which himself adheres to; all the people of God, under what formes soever they walk, are owned by him as his Spouse, and *Queen*, and accordingly should be acknowledged by us.

2 Use. *Secondly*, Be exhorted more and more to abound in *love* to all Saints (as Saints) though at this day under *various* administrations: We know that *variety* of Flowers and colours in a Garden puts the greater lustre and beauty upon it. In the Lords *Garden* there are *diversities* of gifts, but the same *Spirit*; differences of administrations, but the same Lord; diversities of *operations*, but the same God that worketh all in all, 1 Cor. 12. 4, 5, 6: Alas, our spirits are too narrow and selfish; we want a publick heroick inlarged heart towards God and his people, especially those of them that *concur* not with us in every opinion. As in the Body natural, and civil, those members are the *noblest* that are most useful and helpful to the whole *Body*, so it is in the body of *Christ*; those christians that abound in love to all Saints, pray for all, indulge all, do good to all, as they have opportunity, and love those most that are most spiritual (though they differ in opinion) endeavouring to *joyn* all the people of the Lord together, and to keep the *unity* of the Spirit in the *bond* of peace, *Eph:* 4 3. Such are the most *noble*, and excellent members, whatever their judgements be in some speculative controversies.

Last-

Laſtly, This *Doctrine* may inform us, that it is the greateſt *ſchiſme* to make a rent in our affections from this *Queen* that ſits at Chriſts right hand, 1 *Cor.* 12. 25. We can never rightly *love* the Kings *Daughters* unleſs we firſt love the *Queen*; To ſeparate from one of the Kings *Daughters* upon ſleight grounds is a very great ſin; but to be divorced in our affections and practices from the *Queen* is a greater: The general intereſt of the *Saints*, the *Lambs* followers throughout the world, ſhould be much dearer to us then any particular relations whatſoever; he is a *ſchiſmatick* that abates in his love to, and zeal for the promoting of this glorious Intereſt.* 3 Uſe

* *See Mr. Marſhals ſeaſonable pactficatory Sermon on Rom. 12. 4. 5.*

There remains one Branch more of the Text to be ſpoken to; [*She ſtands in gold of Ophir.*]

The Gold of *Ophir* was the moſt rich, fine, pure, reſplendent *gold*, *Job* 22. 24. *Job* 3. 24. *Job* 28. 16, 19 *Ophir* here is thought to be *India*, or ſome country in *India*, called the land of *Ophir*, from *Ophir* the ſon of *Joktan*, the ſon of *Heber*, *Gen.* 10. 26, 29.

From this country fine gold was brought to *Judea*, 1 *Kings* 9. 28. *chap:* 10, 11. *chap:* 22. 48. 1 *Chron:* 29 4. And here perhaps might be *the golden cherſoneſus* ſo often mentioned by the *Heathen* Poets; and at this day there are rich golden Mines in that Country.

This is a commodity which many gape after, eſpecially the *Spaniards*, (who to load themſelves with this thick clay,) have waded through an *Ocean* of innocent blood in *America*, where there were Mines of earthly gold, but no true ſpiritual riches; a ſigne that this kinde of gold is not the greateſt excellency.

[The *Queen ſtands in gold of Ophir*] Hence *note*

4 Obſ. *The Church is as the fineſt gold before the Lord.*

That though there be in the Church (whileſt ſhe remains in a militant condition) *much inherent droſs and corruption yet before the Lord ſhe is as the gold of Ophir, as the fineſt gold.*

Gods

Gods *thoughts* and wayes are not as our's, *Iſai.* 55.8. he doth not *judicially* charge upon his people the imperfections of their ſanctification, though they charge themſelves therewith, *Rom.* 8. 1, 33. Chriſts Spouſe is *all fair*, there is no ſpot in her, *Cant.* 4.7. ſhe is *whiter* then ſnow, *Pſalm* 51. 7.

If you *ask* how this comes to paſs? Tis only by and through *Chriſt*, whoſe *head* is of fine *gold*, *Cant.* 5. 11. and who is girt about the *paps* with a *golden girdle*, *Rev.* 1, 13. Chriſt takes away the ragged filthy garments of a ſinner, and puts upon him a clothing of fine *gold*, *Zach.* 3.4. *Ezek.* 16.8.

The Lord ſpeaking of the *Church* under the Goſpel, promiſeth that for *braſs* he will bring *gold* to her, *Iſai.* 60. 17. and Chriſt counſels his Church to buy of him gold tryed in the fire, *Rev.* 3. 17. 18. But the truth is, he brings it firſt to her, and beſtows it upon her; this wil be further ſpoken of, when we come to *Verſ.* 13.

Uſe. Let not *chriſtians* who are as fine ſpiritual *gold* before the Lord, greedily covet and deſire the earthly gold of *Ophir*, or of any Land whatſoever, why ſhould eſt thou make thy ſelf a ſlave to thy *ſervant?* he that is a ſervant to earthly tranſitory things, doth not *poſſeſſe* them, but is poſſeſſed by them. The earthly *gold* will not feed, clothe, or comfort a man in diſtreſs: when the *Indians* had taken ſome of the *Spaniards* who made *gold* their god, they filled their mouths with it, and ſo choaked them; were they ever a whit the better for all their *gold?* Thoſe poor *Heathens* could ſee the vanity of it, and ſhall not chriſtians much more? O let us be crucified to the *gold* of this world, and earneſtly covet after the ſpiritual Riches, and golden priviledges of *Sion*; let us love the word of God which is finer then gold, *Pſalm* 19. 10. *Pſalm* 119, 127. and prize holineſs and communion with Chriſt, more then all the *gold*, and ſilver, and *gaudy* attire of this world; our adorning let it not be that outward adorning of *plating* the hair, and of wearing of *gold*, *&c.* but let it be the *hidden* man of the heart in that which is not corruptible, even the ornament of *a meek* and *quiet ſpirit*, which is in the ſight of God *of great price*, 1 *Pet.* 3.4.

Take

Take two *considerations* to induce you hereunto.

First, Earthly *gold* is of a perishing nature, but the Heavenly *gold* is durable, and everlasting, *Mat:* 6. 19, 20. the former is possessed by Christs enemies, the latter only by his friends. 1 *Consid.*

Secondly, earthly *gold* debaseth the *soul* of man, which is incomparably more excellent then these outward perishing things; the *Soul* was created for eternity; how is it possible that that which is but *temporal*, corporeal, *material*, should *enrich* and satisfie that which is *spiritual*, and *immaterial?* no, no; the *Soul* of man (being a spiritual *substance*) doth so comprehend *corporeal* and material things, that it cannot be distended and filled by any *Quantity*; thou mayst fill thy pockets, or thy coffers with *gold*, but not thy *Soul*. But now the Heavenly spiritual *gold* doth enrich and *dignifie* the Soul, which is noble or ignoble; happy or miserable, according to those *objects* which it constantly fixeth upon, whether they be earthly, or *Heavenly*, carnal, or spiritual; they do *assymulate* the Soul to, and as it were *transform* it into their own *nature*. 2 *Consid.*

Thus much of the former part of this *Psalm*, which describes the *Beauty* and Dignity of Christ the *Bridegroom*, and the Church his Bride.

I shall now (by the Lords assistance) handle the latter part of the *Psalm*, according to my former *method*.

Vers.

Vers. 10. *Hearken O Daughter, and consider, and incline thine eare: Forget also thine own people, and thy Fathers house.*

Vers. 11. *So shall the King greatly desire thy Beauty: for he is thy Lord, and worship thou him.*

The latter part of the Marriage Song opened.

THe *Spirit* of God having partly described the *dignities* of the Church in the foregoing part (the description whereof is further amplified in some of the following verses) he doth in these two verses call upon the Church for subjection and *obedience* to her spirituall husband. Great *Dignities* require great *duties*; spiritual *priviledges* call for christian and answerable *performances*.

Whence it is that Beleevers are stiled the Lords Daughters.

The Church or *Lambs* Bride, *Rev:* 21. 9, 10, is here called the *Daughter* of the Lord, as also *verse* 13. and Beleevers are called his Sons and *Daughters*, *Jer:* 31. 1. 2 *Cor.* 6. 18. for these *Reasons*.

1 Because as *Christ* is a Husband and Bridegroom to his people, so he is their everlasting *Father*, *Isai.* 9. 6.

2 *He* hath *begotten* them to himself by the *immortal* seed of his word, and spirit, 1 *Pet.* 1. 23.

3 He *trains* them up in his house, and *family*, *Eph.* 2. 19. *Eph:* 3. 15. takes *care* of them, gives them their *meat* in due season, and bestows a good *portion* upon them, himself being their everlasting *portion*, *Psalm* 73. 26.

[*Hearken O Daughter, and consider, and incline thine ear*]

It is a metaphor taken from those that either bow down, or turn the head to the one side, that they might give the better ear.

From this good *Counsel* which the Lord gives his Church, *Observe*,

That

That Chriſtians ought diligently to hearken, attend, and conſider the Word and Meſſage of Chriſt, and give up their hearts wholly thereunto, ſo as to yeild the obedience of Faith, *Acts* 6. 7. *Rom.* 16. 26. This is the moſt acceptable *obedience*, *Heb.* 11. 5, 6.

1 Obſ. *Chriſtians ſhould diligently conſider what the Lord ſpeaks to them,*

We are not only to vouchſafe the ſpeaking or hearing of the Word and *revealed* wil of Chriſt, but ſo to ſpeak, and ſo to hear, as ſeriouſly to conſider and improve the ſame, and to conform our ſpirits and practiſes thereunto; *Hear and your ſouls ſhall live*, *Iſai.* 55. 3. *Conſider* what I ſay, and the Lord give thee *wiſedom*, ſee 2 *Tim.* 2. 7. *Heb:* 10. 24. *Iſaiah* 44. 19. *Heb.* 7. 4. Spiritual *conſideration* lies not only, nor chiefly, in a naked contemplation, or aſſent of the *mind*, but alſo in the *obedience* and conformity of the *will* to the truths of Chriſt, and the ſutableneſs of the affections thereunto.

Some of the *Jews* apply this Text (as they do moſt other Scriptures) to the *Law* of *Moſes*; But though we are to hearken to the *Law*, and improve the ſame in a way of *ſubſerviency* and ſubordination to the *Goſpel*, yet the *Law* is not properly the *voice* or word of Chriſt, *John* 1. 15, but the *Goſpel* which by way of *Emphaſis*, and in a peculiar manner is ſtiled the word of truth, *Col.* 1. 5: and a *faithful* ſaying, 1 *Tim.* 1. 5.

The *Law* ſpeaks not a word nor *ſyllable* of good news; no, tis a thundring terrible *voice*, and diſpenſation to poor ſinners, *Heb.* 12. 18, 19, 20. But the *Goſpel* or word of Chriſt is good *news*, and glad tidings, *Luke* 2. 10, 11. bringing righteouſneſs, peace, life, and ſalvation freely to ſinners, and giving them grace, and ability to obey and ſerve the Lord acceptably through Chriſt.

Reaſons why we ſhould diligently attend the word of Chriſt.

Chriſtians ſhould diligently hearken and attend to what the Lord *Jeſus* ſpeaks and holds forth in his Word and Ordinances, upon theſe grounds.

First

1 Reaſ. *Firſt*, becauſe the Lord is a *Spirit*, who wil be ſeriouſly and ſpiritually worſhipped. *John* 4.24. *Levit.* 10. 3. To be only a *hearer*, or talker, and not a *doer* of Gods word, is but a mock-Worſhip; Such a man deceiveth himſelf. *James* 1. 22, 23, 24. If ye know theſe things, *happy* are ye if ye *do* them, *John* 8. 31. *John* 13. 17.

2 Reaſ. *Secondly*, the Lord looks chiefly at thy *heart*, when thou doeſt attend his Worſhip; all the waies of a man are *clean in his own eyes*, but the Lord *weigheth the ſpirits*, *Prov.* 16.2. though he be in *Heaven*, and thou on *Earth*, yet he beholds all the *ſecret* corners, turnings and windings of thy *heart*; all *things* are *naked* before him *with whom we have to do*, Heb. 4. 13.

3 Reaſ. *Thirdly*, If you *conſider* not what the Lord ſpeaks, you do exceedingly ſleight and *undervalue* him; as, if a *Prince* or noble man ſpeak to you by way of advice, and you turn away from him, not regarding his words, he may wel think you *ſleight* him.

4 Reaſ. *Fourthly*, It argues that thou art but an *unſound* chriſtian, if thou doſt not *conſider* the voice of Chriſt; as thoſe Beaſts under the *Law* [which chewed not the cud were reckoned unclean, and not to be *eaten*, *Lev.* 11. 2, 26, So that man or Woman that doth not *ſpiritually* chew the *cud*, conſider and digeſt the Word of Chriſt, is reckoned unclean by the Lord.

5 Reaſ. *Fiſtly*, Becauſe ſpiritual *conſideration*, or meditation, is by Gods bleſſing a great *help* and inducement to the exerciſe of faith, charity, hope, prayer, thank-giving: theſe afford help to *meditation*, and meditation to them *interchangeably*. Beſides, chriſtian *conſideration* is an antidote againſt ſin; and a means to prevent *raſh* anger, folly, and paſſion, which otherwiſe will break forth to the *diſhonour* of God; 'Tis promiſed that the heart of the raſh ſhall *conſider*, and underſtand knowledge, *Iſai.* 32. 4. The Lord perform this *promiſe* to us.

Laſtly,

Lastly, You should diligently attend, and *consider*, &c. because the word is mighty through God to pul down strong *holds*, and bring into *captivity* every thought to the obedience of *Christ*, 2 Cor. 10. 4, 5, 6. it wil have its powerful effect one way or other, either to be a *savour* of death unto death, or a savour of *life* unto *life*, 2 Cor. 2. 16. If you be not *softned* by grace under the dispensation of the Word, you will be *hardened* through your own corruption; wax *is* softned, but clay is hardened under the *influence* of the sun. 6 Reas.

Look to it then that ye *refuse* not him that speaketh; for if they escaped not who refused him that spake on earth, much less shal we escape if we turn away from him that speaketh from *Heaven*, *Heb.* 12.25. *Heb.* 2.2, 3. *Heb.* 10. 28, 29. Take *heed* how you hear, and have to do with God; *keep* your heart with all *diligence*, (or as it is varied in the margin, *Proverbs* 4.23) above all *keepings* keep your heart, for out of it are the *issues* of life. Take the Wise mans *counsel* in another place; When thou *goest* into the house of God, take heed to thy *foot*, *Eccles.* 5. 1, 2. 'Tis used as a *metonymy* for taking heed to our *wayes*, *Psalm* 39. 1. *Psalm* 119. 15. and imports that we should diligently *consider* our waies, and attend the worship of God in a serious and *holy* manner. 1 Use.

Again, this *Doctrine* shews us the excellency of man above the *sensitive* creatures; these do not, nor cannot *consider* their waies, and reflect upon their actions, *saying*, what have I done? how have I departed from the Lord; at man doth or ought to do; for, alas since the fall, man is become *brutish*, and vain in his imaginations, *Gen.* 6. 5. *Prov.* 12. 1. *Isaiah* 19. 11. in some respects more *brutish* then the *Ox*, and the Asse, *Isai.* 1. 2, 3. yea (saith a godly man, *Prov.* 30 2.) Surely I *am more brutish then any man, and have not the understanding of a man in me*; These self-reflexive *acts* are those noble operations which are peculiar to a rational *immortal* soule, and which the sensitive creatures cannot reach unto, 2 Use.

Forget

[*Forget also thine own people, and thy Fathers house.*]

True *self-denial*, and forsaking all for Christ, is that good effect that flows from a serious hearkning to, and *considering* the voice of Christ: if a man do not spiritually eye and consider with *Moses*, Heb. 11. 26, 27. the fulness and all-sufficiency of God, and the emptiness and nothingness of the Creature, he will not heartily *cleave* to the one, nor forsake the other; But he will rather forsake the *fountain* of living water, and dig to himself *broken cisterns* that will hold no water, *Jer.* 2. 13.

There is a two-fold consideration of thing

There is a *two-fold Consideration* of things.

1 *Natural*,

First, that which is *natural* or rational, when a man looks on, and *ponders* things with a natural eye and judgement; this is rather a *hinderance* then a furtherance to *faith*, which though it doth not utterly destroy *natural* reason, yet it raiseth up the *soul* above it. *Abraham* being strong in faith *considered* not his own old age, nor the *barrenness* of *Sarahs* womb, *Rom.* 4. 19. *Matthew* being at the receit of custom, and the other *Apostles* imployed in their *Callings*, when they heard Christs *voice* inviting them to follow him, did not *consider and cast about* what would become of their Callings, and relations but without further dispute yeilded obedience: so *Paul* was not disobedient to the heavenly voice, and *vision*, *Acts* 26. 19. Nor did he *consult* with flesh and blood when once Christ was *revea'ed* in him, *Gal.* 1. 16 or ever *I* was *aware* (saith the Spouse) my soul made me as the *Chariots* of *Aminadib*, *Cant.* 6. 12.

2 *Spiritual and supernatural*,

Secondly, there is a *spiritual* supernatural *consideration* of things wrought in the heart by the *Holy Ghost*, who *searcheth* the *deep* things of God, and enables the soul to *consider* and compare *spiritual* things with spiritual, 1 Cor. 2. 10, 13. and to reason and argue after

a

ſpiritual manner; This is to be *ſpiritually* minded, and herein eſpecially the *ſpiritual* man is contra-diſtinguiſhed from the *natural* man, *Rom:* 8.5. 1 *Cor.* 2. 14,15,16. the one argues and reaſons carnally, the other ſpiritually.

From this Spiritual *Reaſoning* or conſideration it is that a man denies himſelf, and his own *will* forſakes the world, and all natural relations for Chriſt; no man that *warreth* (ſaith the Apoſtle, 2 *Tim:* 2. 4.) *intangleth* himſelf with the *affairs* of this life; a *ſoldier* will carry no more with him then needs he muſt; Now every *chriſtian* is a ſoldier exerciſed in a *ſpiritual* warfare: when *Chriſt* his *Captain* cals him forth, he muſt throw away his *luggage*, leſt it intangle him; he muſt bid adieu to all his *friends* and relations in the fleſh; This was *ſhadowed* forth in Gods calling *Abraham* away from his own Land, Kindred, and Fathers houſe, to another *Country* which the Lord ſhewed him, *Gen.* 12. 1.

[*Forget alſo thine own people, &c.*]

The *Inditer* of this *Pſalm* doth here allude to the new married *Spouſe* who leaves all other Relations for her *husband*, and cleaves to him alone, as *Pharaohs* Daughter did, who was a Type of the Church of the *Gentiles*, ſee *Gen.* 4.24 *Gen.* 31.14. *Eph.* 5.28,31.

Hence learn this *Leſſon*

That the Church ſhould more and more forſake the luſts of the fleſh and world, and all natural Relations for Chriſts ſake, and in love to him.

2 Obſ. *The Church ſhould forſake all natural Relations for Chriſt.*

Yea ſhe ſhould be crucified to her own *will*, wiſdom, righteouſneſs and works counting them but as dung, *Phil.* 3. 8. and as a menſtruous cloth for Chriſt, *Iſai.* 64.6.

If Father, Mother, Brother, Siſter, or the neareſt friends or deareſt relations which we have in the *fleſh* come in competition with Chriſt our *ſpiritual* huſband, we are to *ſhake* them off (with that Noble *Marqueſs of Vicum*) though in a natural way our *bowels* cannot but *yearn* towards them. He that *loveth Father* or Mother (ſaith Chriſt) more then me, is not *worthy of me*, *Matthew* 10. 37. *Luke* 14. 26.

For this cause (saith the Apostle speaking of marriage) shal a man leave his *Father and mother, and shall be ioyned unto* his Wife, and they *two shall be one flesh*. *Eph*;5. 31,32. So the *spiritual* Christian forsaking all for Christ, and cleaving to him alone, they two become *one spirit*, 1 *Cor*: 6. 17.

I shall subjoyn two *Reasons* of this *Doctrine*.

Two Reasons of this point.

First, Because Christ is a *jealous* Husband that will indure no *corrival* in his bed of love, he wil have all or none; a heart, and a heart, a double heart is an *abomination* to him; no man can *serve two masters*, &c. *Luke* 6 13. If a man *love* the *world*, the *love* of the Father is not in him, 1 *John* 2 15. There can be no true *christianity* without self-denial: a man cannot truly *love* Christ unless he hate himself; he that will be Christs *Disciple* let him *deny* himself, *Mat.* 6. 24. This must reach a *threefold* self; *prophane*, civil, and religious self. *Paul* counted that losse which before Christ was revealed in him, he esteemed *gain*; the wise *Merchant* when he had once found the *pearl* of great price went and *sold* all that he had, *Mat.* 13. 45,46: nay, we find that Christ *denied himself* for our sakes, *Phil.* 2. 7. and wel may we *deny* our selves for him.

1 Reas.

Secondly, because all other *relations* and wants are supplied and made up in the enjoyment of Christ himself; hence the Apostle *determines* to *know* nothing, 1 *Cor*. 2 .2. to *glory* in nothing save in Christ *crucified*, *Gal*. 6. 14. Dost thou forsake Father, Mother, Husband, Children, &c. for Christ? he will be a *Father*, a Husband, a friend to thee; he wil be instead of all Relations; Dost thou *forsake* the riches, honours, pleasures of the world for him; thou shalt have true *pleasure*, riches, and honour in him; Dost thou sacrifice thy *Isaak*, and deny thine own *will*, wisdom, and righteousnes for him; Thou shalt have thy *will* upon a better account, in resigning it up to his *will*, which is the best *will*: and he wil be *righteousnes* and *wisdome* to thee, 1 *Cor*. 1-30.

Be exhorted therefore to learn and practise this *lesson* of self-deniall above all *Lessons:* 'tis a good old *Doctrine*, which though it be talked of by many, yet few *practise* it; O that we were more lost in our selues, that we might be more *found* in Christ; unless the grain of wheat be cast into the earth and *dye*, it bringeth not forth *fruit*, *John* 12. 24. so unless we dye to the *inordinate* love of our selves and the creature, we cannot bring forth fruit unto God, *Hosea* 10. 1 *Rom:* 7:4,6. *Gal:* 2. 20. 1 Use.

Never was there more need of pressing the Doctrine of *self-denial* then now; how many *hopeful* instruments are at this day even choked with self-love, and an *inordinate* desire of the riches and honours of this world? Is it not too evident that they have *forsaken* their former love and zeal, and are running back as fast as they can to *Egypt*, to feed on the garlick & Onions there! Not long since they seemed to have quite *forgotten* their Fathers house, and cordially to cleave to *Christ*, and to a pure *spiritual* interest: But alas they are intangled again with wordly interests, and relations, 2 Peter 2. 20. and *build* up that which they formerly *destroyed:* This is an evil which cannot *sufficiently* be lamented, for it doth exceedingly provoke the Lord in such a time as this; we may with tears in our eyes, and sorrow in our hearts, take up that sad complaint of the *Apostle*, *That all seek their own: none the things that are Christs*, *Phil.* 2. 21. The Lord teach us this lesson of *self-denial*, though it should be by sharp afflictions: ah how few are there among us that *love* the *Lord Jesus* for himself.

Secondly, This may admonish the *professors* of the Gospel not to trifle and dally, but to be in good earnest with *Religion*, and reckon before-hand what it wil cost them, that they may not repent of the *bargain*, nor look back again having once put their hands to the *plough*; Let us remember *Lots* wife No man (saith our Saviour) *buildeth* a house, or goeth to 2 Use.

ſwar, but he counteth the *coſt* before hand, *&c.* whoſoever *forſaketh* not all that he hath cannot be my *Diſciple*, *Luke* 14. 28. 31, 33. If you will be Chriſts *Spouſe* you muſt not expect to be the worlds *favorite*; you are not Chriſts true *friend* if you be a ſlave to any *luſt*; as for *outward* things, we are to uſe them as if we *uſed* them not. 1 *Cor:* 7. 30, 31: an inordinate deſire and uſe of things indifferent and lawful in their own nature, as meat, drink, apparel, ſleep, recreation trading, buying, ſelling *&c* doth exceedingly *retard*, the work of *mortification*, and hinder the ſouls *communion* with Chriſt. *All things* are *lawful* unto me (ſaith the Apoſtle) but al things are not *expedient*; all things are *lawful* for me, but I wil not be *brought under the power of any*, 1 *Cor:* 6. 12.

Verſ. 11.

So ſhall the King greatly deſire thy Beauty: For he is thy Lord, and worſhip thou him.

THeſe *words* are added as an argument or motive to invite & ſtir up the Spouſe to the exerciſe of *mortification*, ſelf-denial, & holineſs, for as much as the ſame is *deſirable*, amiable, and wel pleaſing to the *King* her huſband, *Col:* 1. 10. Nor ſhal ſhe be a *loſer*, though ſhe forſake all for Chriſt: if the world reject her and caſt her off, yet *Chriſt* himſelf wil delight in her, take care of and provide for her. Every one that hath *forſaken houſes*, or *Brethren*, or *Siſters*, or *Father*, or *Mother*, or *Wife*, or *Children*, or *Lands*, for his *names* ſake ſhal receive a *hundred fold* here, and *life everlaſting* in the world to come, *Mat.* 19. 29. There is more true comfort in one hours *communion* with Chriſt (though in the midſt of affliction) then in many years enjoyment of creature-relations.

So

[*So ſhall the King greatly deſire (or covet) thy beauty*] (i: e.) he wil *de ight* himſelf in thy *fairneſs*; ſome read it, in thy *Sanctity* or holineſs; and truly there is a wonderful beauty in true *holineſs*.

According to this reading we may *Obſerve*, *That holineſs in the Church is a deſirable th ing, and wel-pleaſing to the Lord*, who gave himſelf for her, that he *might ſanctifie* and cleanſe her with the waſhing of water; by the Word; that he might preſent it to himſelf a *glorious Church*, not *having ſpot or wrinkle*, or any ſuch thing, but that ſhe ſhould be *holy*, and without blemiſh, *Eph:* 5. 26,27. 1 Obſ. *Holineſs in the Church is amiable to the Lord.*

This point may be further *inlarged* in the following *Particulars*. *This is inlarged in four particulars.*

Firſt, *Holineſs* becomes the houſe of *God*, *Pſalm* 93. 5. *Pſal.* 48. 1. *and the people of God*, *Tit:* 2. 13, 14. who hereupon are called *Saints*, *and holy* Brethren, *Deut:* 33. 3. 1 *Cor.* 1. 2. *Heb.* 3. 1. *Pſalm* 16. 3. *Dan:* 7. 18, 21,22, 25. 1 Pet: 2. 9. 1

Again, the more *holy* we are the more like to *God*; for (1) he is *holineſs* it ſelf; holineſs is his *nature* and eſſence, *Iſai.* 6. 3 *Pſalm* 99. 3,5,9. *Rev.* 4. 8. *Iſai.* 5. 16; *Iſai.* 63. 15 And (2) he is the author and worker of *holineſs* in the creature, *Levit:* 20. 8. *John* 17. 17. *Jude* 1. 1 *Sam:* 2. 2. *Levit:* 21. 32. 1 *Theſſ:* 5, 23. 2

Thirdly, Chriſt our *head* to whom we ſhould be conformable is the great *Saint*, the *holy* one of *Iſrael*, *Iſai.* 43. 5. *Iſaiah* 53. 9. *John* 8. 46. 1 *Pet:* 2: 22. *Acts* 3. 14. *Rev:* 3. 7. *Iſaiah* 54. 5. *Pſalm* 106. 16: On his breaſt-plate *holineſs* to the Lord is written, that he might take away the *iniquity* that cleaves to *our holy things*, *Exod:* 28. 36. Such a *high prieſt* became us who is *holy*, and *ſeperate* from ſinners, *Heb:* 7. 26. by whom we might be *preſented holy* and without ſpot, *Eph.* 5, 26. 3

4 *Fourthly*, the *Spirit* of God whereby the Saints are *sealed* is the spirit of *holiness*, the *Holy Ghost*, *Psalm* 51. 11. *Isai.* 63. 10. *Eph.* 4. 30. 1 *Thes:* 4. 8. The Angel also, and the glorified souls of Beleevers are *holy* *Deut.* 33. 2. *Acts* 7. 53. *Jude* 14. *Mat* 18. 10. *Heb.* 12. 23. and we should be like unto them, for they and we make up but one *Church*, only with this difference; they are *translated* into a state of glory, and we remain in a state militant. Though we are accepted with God only for the *Righteousnes* sake of Christ, and our inherent holiness doth not in the least contribute to the *matter* of our *justification*, yet the Lord *loves* and delights to have his people holy, both in their nature and actions; and 'tis *prophecied* that *holiness* shal abound in the times of the new *Testament*, insomuch that there shal be upon the *bells* of the horses *holiness to the Lord*, *Zach.* 14. 20. And O that Ministers and Churches were more holy.

But let us take the words as they are here laid down, [*So shall the King greatly desire thy beauty, or thy fairness,*]

This is directed to the *Spouse* for her *incouragement*; As she desireth and delighteth in the beauty of *Christ* her husband, who is altogether *lovely*, the chiefest of ten thousand; so he desireth and *delighteth* in her beauty, wherewith he himself hath adorned her, and which flows from him. Out of his side there issued forth *water* and *blood*, *John* 19. 34. *John* 5. 6. whereby the Church is *cleansed* and rendred fair and full of beauty; and the rib taken out of *Adams* side, whereof *Eve* was made, was a Type of this.

The words being thus briefly *explained* wil afford us this *Observation:*

2 Obser. *The Church is to deny her own wil, righteousnes, &c. for Christ her spiritual Husband.*

That it is an amiable thing in Christs eyes for the Church to deny her own will, wisdom, and righteousness, and to renounce all other Lovers for his sake.

There is a *beauty* in Justification, and a beauty in sanctification; So shall the *King* greatly desire thy Beauty,

Now

Now if we look upon the Church as being enabled to practise this lesson of self-denial, by the grace and *Spirit* of Christ; So this beauty of hers (which is thus desirable,) may wel be said to be put upon her by *Christ*, and to be his *beauty*; so that in conclusion Christ desireth, and delighteth in his own *beauty*.

All the spiritual *beauty* and Glory which the Saints have or shal have, is derived to them from Christ their *husband*, who infinitely excels all other husbands.

Three thing propounded wherein Christ exceeds all other husbands.

The *excellency* of this husband above other husbands may be *demonstrated* in *three* things, among many other particulars which might be mentioned.

1. *First*, other *husbands* wil have a considerable *portion* with their *spouses* before they marry them; beauty, or mony, or noble descent, makes up the *match*; but *Christ* findes us not fair and wel qualified when he first marries us to himself, but *polluted* in our *blood*, naked, and loathsom, *Ezek.* 16. 4,5,6,7,8. Then it is that he *spreadeth* his skirt over us, *covereth* our nakedness, *clotheth* us with *broidered* work, and decketh us with his Ornaments; and thus his heart comes to be ravished with his own *Beauty*, *Cant.* 4. 9. To the confounding of the *wisdom* of the world, and *flesh*, he justifieth the *ungodly* *Rom.* 4. 5. When we were *Enemies* we were *reconciled* to God, *Rom.* 5. 10, when dead in trespasses and sins, he *quickned* us, *Eph.* 2. 5. when we were *filthy* he cleansed us; when deformed, vile and wretched in our selves, he entered into *Covenant* with us, communicated his *Righteousness* to us; *poured* out his spirit upon us, *united* himself to us by the same *Spirit*, and enabled us to lay hold on him by *faith*: so that all comes from his free Love.

2. *Secondly*, Other *husbands* if their spouses be not beautiful, sutable, meek, obedient, they cannot make them so; but Christ puts a new spirit, a divine nature into his *Spouse*, whereby she doth freely and cheerfully obey him. In the day of his power his people

shal be *willing*, *Psalm* 110. 3. of Lions they *shall* be made *Lambs*, *Isai.* 11. 7. *Isai.* 65. 25. Though he finde us *filthy* and deformed, yet he doth not leave us so, but make us amiable and holy.

Thirdly, The temporal husband though his affections be much towards his Wife when he marries her, yet for the most part it so fals out, that after *miscarriages* (especially if they be gross ones) do alienate his heart, if not cause an utter *divorce* from her; But Christ having once set his *love* upon his Spouse, and knowing from eternity how she would prove, and what unkindness she would manifest, doth notwithstanding continue his *love* and kindness to her for ever; see *Jer.* 3. 1, 14. *Jer:* 31. 3. *Hosea* 2. 14, 19. *Hosea* 14. 4.

Is it an *amiable* thing for the Church thus to deny her self, and forsake all for Christ; this then informeth us, that though a man do many good things as *Herod* did upon *Johns* preaching, --- yet if he be under the power of any *lust*, whether pride, self-love, covetousness, uncleanness, or any other; If he do not deny himself, and all the *lusts* of the flesh and the world, and that in *love* to Christ, he is spiritually deformed and without *Beauty*: neither is there any true *comeliness* or amiableness in his actions: wheresoever the Lord Jesus is graciously present by the power of his *Spirit*, he wil not suffer his irreconcileable enemies, the *Devil*, *Sin*, and the World to rule in his house, and freely without control to lodge in his *bed*; If he enter into the *strong* mans house he will binde the strong man, and make *spoile* of his goods, *Mat:* 12. 28, 29. They that are not with *Christ* are against him; They that bawke the Cross of Christ for any outward *Relations* or advantages have no true *Beauty*, nor are they desirable: & what though now they pretend to follow him, by making a fair profession, and abounding in some external services (which are in credit at this day) yet their *hypocrisie* wil shortly appear: upon the parting of two *Gentlemen* whom a serving-man hath long followed, it wil be seen to whether of them he

he *re'ates*; ſo it wil be in this caſe, when *Chriſt* and the world part.

Secondly, Let chriſtians often remember the admirable gratio us *condeſcenſion* of Chriſt, who firſt puts a *beauty* upon them, and then deſireth and delighteth in his own beauty: as the Spouſe deſcribeth and highly commendeth his perſonal beauty, *Cant:* 5. 10. So he deſcribeth & highly commendeth her beauty, *Can.* 4. 1, 2, 3, *&c*, he firſt blows upon his *Garden*, making the *ſpi es* thereof to flow forth, and then eats his pleaſant *fruits*: all is from him & to him, *Cant.* 4. 16. *Cant:* 5. 1. O wonderful condeſcenſion! O admirable love! thus the King *freely* and of his own accord is held in the *Rafters* or Galleries, *Cant:* 7. 5. being tied to the Church by the *bands* of love: her heart (to allude to that ſaying concerning the ſtrange Woman, *Eccleſ:* 7. 26) is as *ſnares* and nets, and her hands as *bands*; the Lord Jeſus is exceedingly *taken* with her; he allures her with his *beauty*, *Hoſea* 2. 14, 19. *Iſai:* 62. 4. *Hoſea* 11. 4. and ſhe *allures* him with her Doves eyes, *Cant:* 1. 15. and ſo their ſpiritual *allurements* and delights are *mutual* and reciprocal; theſe things are to be *ſpiritually* conſidered and improved. 2 Uſe.

It followeth [*For he is thy Lord, and worſhip thou him.*]

The *dominion* or Lordſhip of Chriſt is here ſubjoyned as a reaſon or ground why the Church ſhould *obey* and worſhip him: Is it not a meet and comely thing for the ſubject to *obey* his Prince, and the ſervant his Lord and Maſter? Chriſt hath put a beauty upon his Church, pardoned her ſins, delivered her from the curſe, and ſet her at liberty, not that ſhe ſhould live carnally, but obey him ſpiritually: Being *dead* to the *Law* by the body of Chriſt that ſhe ſhould be *married to another* even to him that is raiſed from the dead, that ſhe ſhould bring *forth fruit unto God*, *Romans* 7. 4.

Hence

Hence *Observe*.

3 Obs. *That we should eye Christ as our Lord so as to obey him.*

That we should not only look at Christ as our high Priest and Saviour, to procure for us pardon and Reconciliation, and to free us from wrath and hell; But also as our Lord and King, to serve and obey him.

By vertue of his *Priestly* office he hath satisfied and made an atonement for our sins, *Exod.* 30. 10. *Lev.* 5. 18. *Rom:* 5. 11. 1 *John* 2. 2. and by vertue of his *Kingly* office he ruleth in us: our faith is to be *directed* to him for pardon in the former relation, and for power and ability to obey him in the *latter:* and indeed that man who *cordially* closeth with Christ in his *priestly* office, will also *bow* down before him, and worship him as his *Lord*; he that heartily *embraceth* Christ in one Office, doth heartily *embrace* him in all.

Christ hath a two-fold Lordship.

Now the *Lordship* of Christ may be considered two wayes.

1 *Absolute and genera*

First, Christ hath an *absolute* providential independent Lordship or soveraignty over all things in Heaven, and earth, and hell, as he is the most high and *mighty* God, *King* of Kings, *Lord* of Lords, *essentially* one with the Father, the Lord of glory, 1 *Cor.* 2. 8. *Acts* 10. 36. *Heb.* 1. 10. *Eph.* 4. 5. There is but one *Lord Jesus*, by whom are *all things*, and we by him, 1 *Cor.* 8. 6.

2 *Relative and peculiar.*

Secondly. Christ hath a peculiar *relative* Lordship, as he is mediatour, and *head* of his Church, which is his body, for whose good and welfare all things are put into his hands by the Father, *John* 5 22. *John* 13. 3. *John* 17. 2. *Eph.* 1. 20, 21, 22, 23. the *King* is head and ruler over all his subjects within his dominions; but he ruleth his *Queen* in a more peculiar intimate manner.

The former is an *uncreated*, but the latter is a *created* Lordship; God hath made that same *Jesus* whom ye crucified both *Lord* and Christ, *Acts* 2 36.

Reasons we should obey the Lord Jesus.

There are strong *Reasons* why we should Worship and obey Christ as our *Lord*,

1 Because we are his, and belong to him all *manner* of wayes; As, *First*, By *creation*, *Col.* 1.16,17. *John* 1. 3. *Heb.* 1. 2.

1 Reas: We are his every way,
1 By Creation,

Secondly, By the eternal *donation* of the *Father*, which *donation* was reciprocal; we were given to Christ, and Christ to us, *John* 17. 2,6,24. *Isa.* 42.6,7, *&c.*

2 By eternal donation.

Thirdly, By *purchase* and acquisition, Christ payed dear for us, even the *price* of his own *blood*, (*i: e.*) the blood of God, *Acts* 20. 28. Be you *holy* as God is holy, and passe the time of your sojourning here in fear, for as much as ye were not *redeemed* with corruptible things as silver and gold, from your vain conversation, but with the *pretious blood* of Christ, *&c.* 1 *Pet.* 1. 16, 17, 18, 19.

3 By purchase,

We are his, & belong to him soul & body; all that we have, & all that we can do is too little for him, who gave himself for us that he might *redeem* us from all iniquity & purifie to himself a *peculiar people*, *zealous of good works*, Tit: 2. 14. ye are *bought* with a *price*, therefore glorifie God in your *body*, *& in your spirit*, *which is Gods*, 1 *Cor:* 6. 20. he dyed, that they which *live* should not henceforth *live* to themselves, but *unto him* which *dyed for them*, and rose again, 2 *Cor:* 5. 15.

Fourthly, by spiritual *union* and implantation; he is the vine, we are the branches; he and we are one *spirit*, one Christ mystical, *John* 15. 4. 1 *Cor:* 6. 17: 1 *Cor:* 12. 12. God having *transplanted* us out of the old *vine* the first *Adam*, and crucified us to the old Covenant, and ingrafted us into the *new Vine* the second *Adam*, that we might be found in him, and that our *fruit* might be found in him, and to him, *Phil:* 3: 8. *Hos:* 14: 8: *Rom* 7. 4. In a word, that we might live from and by Christ as our *principle*, for him and to him as our end, *John* 15. 1,2. *John* 17. 21, 22, 23 *Gal:* 2. 19, 20, 1 *Cor:* 15. 45. *Phil.* 1. 11.

4 By spiritual union

Fiftly, we are the Lords by *Covenant* and stipulation, God in Christ hath entered into Covenant with us, and promised to be our God and Father, *Jer.* 31.

5 By Covenant

13. *Heb.* 8. 10. and we have *accepted* the grace of the *Covenant*, and do *avouch* our selves to be the Lords people, *Hos.* 2. 23.

6 By Conquest, Sixthly, By *Conquest*; Christ hath not only vanquished his peoples enemies by the power of his *eternal* Godhead, upon the cross, and at his Resurrection, *Col.* 2. 15. *Heb:* 2. 14. *Rom:* 8. 34. But he doth also subdue their hearts to himself by the power of his grace, and cause them to triumph by Faith in his victories, *Rom.* 8. 37.

2 Reas. *Because we are to be like the Angels in obedience:* Another *Reason* may be taken from the obedience of the blessed *Angels*, whose nature is superiour to, and far more excellent then ours, yet they do chearfully worship and *obey* Christ; when the Lord *bringeth* his first *begotten* into the world he saith, *Let all the Angels of God worship* him. *Heb.* 1. 6. *Luke* 2. 13, 14, & we pray let thy wil be done on earth as it is in Heaven.

How Christ wil be worshipped, *Quæ:* But how will this Lord be *worshipped* by us?

Ans. In *Spirit* and *Truth John* 4. 24. Inwardly and outwardly in Soul and body, with cheerfulness and alacrity, *Psal* 100. 1, 2. In *Righteousness* and holiness without fear all the dayes of our life, *Luke* 1. 74, 75, honouring and reverencing him in our hearts, drawing nigh to him in his word and ordinances, with uprightness & sincerity in the inward parts, *Gen.* 17. 1, being circumcised in *Spirit*, putting no confidence in the *flesh*, having not the praise of men but of God, *Rom:* 2: 28. *phil.* 3, 3; who weigheth the *spirit* of men in the balance of the Sanctuary, *Proverbs* 16. 2. and knoweth perfectly from what *principles*, upon what *motives* and grounds, and for what *ends* we come before him, and worship him.

1 Use. Should we worship Christ as our *Lord* and King? This then reproves most people (that are called *christians*) who vainly boast that Christ and Heaven is theirs, that they have beleeved ever since they were born, and doubt not of the pardon of their sins and the salvation of their *Souls*; yet in the mean while they are far from yeilding sincere obedience to *Christ*, as their *Lord*; or giving him the honour of his

regal

regal office; they have other gods and Lords whom they ſerve, *Exod:* 32.4. 1 *Cor.* 8. 5. Satan is their Lord, Covetouſneſs is their *Lord*; *ambition* is their Lord, *Luſt* is their Lord; and therefore when they come to dye, God may wel bid them go for peace and comfort to the gods and *Lords* whom they have ſerved; Let them *deliver* them if they *can*, *Judg.* 10. 13, 14. But alas, there wil be neither *voice*, nor any to anſwer or regard them in that day, 1 *Kings* 18. 29. 'Tis a meer *Satanical* deluſion when men brag of an intereſt in Chriſt, and of peace and pardon by him, and yet know not what it is *ſpiritually* to worſhip the Lord; whileſt they acknowledg him in *words*, they deny him in *works*, *Tit.* 1. 16. If I be a *Father*, where is mine honour? and if *I* be a *Maſter*, where is my *fear* (ſaith the Lord?) *Mal:* 1. 6. We ſhould obey this Lord univerſally, both in reſpect of the object, having a regard to all his commands; & in reſpect of the ſubject, with all the powers of our ſouls, ſincerely, cheerfully, conſtantly.

Secondly, Conſidering what our *Lord* did and ſuffered for us, how he was obedient to the death of the *Croſs*, *Phil:* 2. 8. we ought not to ſhun the *meaneſt* work or office that tends to his glory, and the profit of our neighbour: The *Lord* of glory abaſed himſelf for us, and ſhall not we condeſcend one to another; let us remember that grave *exhortation* of the *Apoſtle*, *Rom.* 12. 10, 16. Be *kindly affectioned* one to another with Brotherly love, in honour *preferring* one another; *Minde not* high things, but *condeſcend* to men of *low degree*; and let us never forget the example of our *Lord*, who (knowing that the Father had given all things into his hands, and that he was come from God, and went to God) *waſhed* his *Diſciples* feet, and wiped them with a *Towel*; if then our *Lord* and maſter waſhed his Diſciples feet, we alſo ought to waſh one anothers feet, *John* 13. 3, 4, 5, 13, 14, 15. If he did thus when he was ful of the thoughts of his own *glory*, wel may we do ſo being compaſſed about with many *weakneſſes*, and our ſelves ſubject to the like *infirmities* with our Brethren. 2 Uſe.

Verſ.

Verſ. 12. *And the Daughter of Tyre ſhall be there with a Gift, even the rich among the people ſhall intreat thy favour.*

IN theſe words we have a *prophecie* of the flouriſhing ſtate of the Church, even in this *life*, which (though it was partly *fulfilled* to the primitive Church, when *Conſtantine* and other Princes ſubmitted themſelves to the ſcepter of Chriſt, and caſt down their Crowns at his feet) yet this, with other *Prophecies* of the like nature do yet remaine in a great meaſure to be *accompliſhed*. And though it wil not be denied, but inward *ſpiritual* priviledges were ſhadowed forth by external good things in the prophecie of *Iſaiah*, and other ſcriptures of the Old Teſtament, yet it would be intolerable, (nor can it be done without bringing in needleſs and groundleſs *Allegories*) to expound all the prophetick ſcriptures which ſpeak of the outward proſperity and flouriſhing condition of the Church in this life ſo as to exclude that which is *external*, and apply the ſame only to *internal* and ſpiritual priviledges; eſpecially conſidering what was revealed ſince Chriſts aſcenſion in the *Apocalyptical* viſions, *Rev:* 1[1]. 15, 17, 18. *Rev:* 16. 6. 7, 19. *Rev:* 17. 14, 16.

But of this I ſhal ſpeak further, and more particularly, when I have *opened* the Text.

By the *Daughter* of *Tyre*] we may underſtand the people and *Common-wealth* of *Tyre*, which flouriſhed in *Solomons* time, 2 *Chron:* 2. 3. and under which the Spirit of God here *comprehends* other flouriſhing Nations and Kingdoms.

Tyre once a glorious City.

Tyre was ſometimes one of the chiefeſt Cities for Traffique in the world, as appears *Ezek:* 27 *chap:* the crowning City, whoſe *Merchants* were Princes, and her Traffiquers the hononrable ones of the earth, *Iſa.* 23. 8. ſhe heaped up *ſilver* as the duſt, and fine *gold* as the mire of the ſtreet, *Zach:* 9. 3.

We

We finde that many *Inhabitants* about *Tyre* and *Sidon* flockd after the Miniſtry of Chriſt, *Mark* 3.8. *Mark* 9, 24. Inſomuch that he upbraids the unbeleeving *Jews* with the forwardneſs of theſe: *Mat.* 11.20,21.& afterwards *Chriſt* had Diſciples in this *City*, *Acts* 21.3, 4, 5. according to that prophecie; Behold it ſhal be ſaid that this or that man was *born* there, *Pſalm* 87. 4,5,6.

Theſe were the *firſt* fruits, but the *full* harveſt is to come; when the *fulneſs* of the Gentiles ſhal be brought in, and God ſhal turn away iniquity from *Jacob*, then ſhal all *Iſrael* be ſaved, *Romans* 11. 25, 26, 27. 2 Cor: 3. 15, 16.

[*The Daughter of Tyre ſhall be there with a gift.*] Where ſhal ſhe be? even among the True and *ſpiritual* Worſhippers of Chriſt, *John* 4.23.24. who obey him as their *Lord*, and give him the honour of his Kingly *Office* and dignity; There ſhall the Daughter of *Tyre* be with a gift; hence Obſerve

That Chriſt will put honour upon his ſincere Worſhippers and ſervants, even in the view of the world. 1 *Obſer. Chriſt will honour his ſincere worſhippers.*

God will *honour* them that *honour* him, and they that deſpiſe him ſhal be lightly *eſteemed*, 1 *Sam:* 2.30. This was evident in the caſe of *Mordecai* and *Haman*, *Eſter* 8. True riches and honour are with *Chriſt*, who is the true wiſdom, *Prov:* 8.18.

Hence we may draw three *Corrolaries*,

Firſt, that the direct way to true *honour* and renown is to honour and exalt the Lord Jeſus as King of Nations and Saints; which is ſpecially required of us in theſe times. If any man *ſerve* me (ſaith Chriſt) him will my *Father* honour, *John* 12. 26. [True honour is not attained by ſelf-ſeeking, and advancing a perſonal worldly *intereſt* of our own; it comes not by holding correſpondence and compliance with wicked men, 1 Corol.

men, nor by consulting the rules of *Machiavellian* carnal policy. Wo to them that seek deep to hide their counsel from the Lord; surely your turning of things upside down shal be esteemed but as the potters clay *Isai.* 29. 19, 20. Wo to them that are drunk with ambition & carnal policy themselves (for so may those words *Hab:* 2. 15, 16. be figuratively taken) and put their *bottle* to their neighbours that they may also *intoxicate* them with the same *principles*, surely such men in the end shal have *shame* instead of *glory*.

Do we not know that *Pharaoh*, *Sihon*, and other wicked *Kings* refusing to let the army of the *Israelites* pass, grounded their practise upon maxims of *State-policy*, and yet for all that the Lord laid their *honour* in the dust? would we therefore arrive at true honour, let us then *honour* Christ as our Lord and King; let us be obedient to his word and Ordinances; let us conform our selves to Gospel-rules and precepts; let his design be our design, and his interest our interest As *Ruth* said to *Naomi*, so should we say to Christ, *whither* thou *goest* I wil *go*, and where thou *lodgest* wil *lodge*; thy *people* shal be my *people*, and thy *God* my *God*, *Ruth*: 1. 16. Thus we are to follow the Lamb whithersoever he goes, in foul weather as wel as fair, in rugged waies as wel as plain paths; nor should we seek the honour of men, but the honour that cometh from God only.

2 *Corrol.* *Secondly*, since this is the way to true *honour*, those in great places especially should be careful to worship the Lord *sincerely*, and to let him *reign* in their hearts, and rule in all their counsels and determinations, else truly they wil at one time or other be layed aside with disgrace & *contempt*; The Lord wil pour contempt on the honourable ones of the earth, and wil raise up other *instrumen's* whom he wil honour, and by whom he wil be *honoured*; when King *Saul* was not faithful to him and his *interest*, he laid him and his family aside, and raised up the house of *David*: so *Jehu* that forward man, though he had expressed much seeming zeal against *idolatry* and false Worship, 2 *Kings* 10. yet aiming more at the Kingdom then at the glory of God in destroying the house of *Ahab*,

God

Ahab, God avenged the bloud of *Jezreel* upon the house of *Jehu*; whose base self-ends brought down vengeance upon his posterity.

He that followeth after righteousness (even when it is departing from a Nation) shal finde life, and true *honour*, *Prov.* 21. 21. When *Nebuchadnezzar* honoured the *King* of Heaven (who is able to abase those that walk in pride, then had he his honour, & his reason, & the glory of his Kingdom restored unto him, *Dan.* 4. 37. the Lord *abaseth* the proud, but *exalteth* the humble and lowly.

Thirdly, as the world casts *dirt* on the *Saints*, so the Lord wil put *honour* upon them, walking as Saints; (for otherwise they may bring dishonour upon themselves and their profession:) herein the Lord *outvies* the world; if he wil honour and lift up his servants who can pul them down? In their greatest sufferings though they appear black to the world, yea and to themselves too, yet they are comely to God: We aprove our selves (saith the Apostle, 2 *Cor.* 6. 8.) the Ministers of God by *honour* and *dishonour*; Though the *Saints* walk through dishonour in the account of the world, yet they are *honourable* in the account of God, *Isai.* 43. 4. who poureth *contempt* upon *Princes*, and setteth the poor on high from affliction: the *righteous* shal see it and rejoyce, and all *iniquity* shal stop her mouth, *Psalm* 107. 40, 41, 42. Let the Saints therefore be joyful in glory: let the *high praises* of God be in their mouth, and a *two-edged sword* in their hand, to execute *vengeance* upon the *Heathen*, *to binde their Kings in chains*, and their Nobles with fetters of iron: *This honour have all his Saints*, *Psalm* 149. 5, 6, 7, 8, 9. The *Daughter* of *Tyre* shal be there with a gift. 3 Corrol.

It followeth [*Even the rich among the people shal entreat thy favour,*] or shal seek thy face, or earnestly beseech thy favour.

This is a further description or amplification of the prosperous state of the Church in this world: The rich or *fat* ones among the people shall make humble and importunate suit to the Church, whom the Lord wil make an *eternal excellency*, the joy of many *Generations*, *Isai.* 60. 15. Hence we may *Observe*,

2 Obs. *The rich & Noble ones shal highly esteem the Church.*

That the time will come that the rich, and noble, and potent ones of the Nations shal highly esteem the Church of Christ and her priviledges, and shal desire communion with her.

At the *first* preaching of the Gospel, not many *rich*, not many noble were called, 1 Cor. 1. 27. those that generally *adhered* to Christ and his Apostles were the poor contemptible ones of the world, *Mat.* 11. 5, *Luke* 1. 20. *James* 2. 5. But here it is prophecied and promised that the rich and *honourable* among the people shal intreat the Churches favour, and bow down before her; And again, all the kinreds of the Nations shal worship before thee, and they that be *fat* on the earth shal eat and worship, *Psalm* 22. 27, 29.

We meet with many *prophecies* and promises to this purpose, which were never yet fully accomplished, but shal be before Christ deliver up the *Kingdom* to the Father, 1 Cor. 15. 24.

'Tis promised to the Chnrch, that *Kings* shal be her *nursing* Fathers, and *Queens* her *nursing Mothers*; they shal bow down to her, and *lick* up the dust of her feet, *Isai*: 49. 23. She shal *ride* on the *high places* of the earth; the sons of strangers shal *build* her wals, and *Kings* shal minister to her; and the Nations and Kingdoms that wil not serve her shal perish, *Isajah* 58. 14. *Isaiah* 60. 1, 3, 5, 10, 11. The *ten Kings* that gave their power to the *Beast* shal be overcome, and shal joyne with the Church, and help to destroy the beast, *Rev.* 7. 14, 16.

Prophetical scriptures concerning the advancement of the Kingdom of Christ in the world,

Among many other *Scriptures* that might be alledged for the confirmation of this point, I shal refer the Reader to *Psalm* 2. 8. *Psalm* 8. 6. *Psalm* 22. 27, 28, 29. *Psalm* 86. 9. *Heb.* 2. 8, 9. *Isaiah* 2. 1, 2, 3. *Isaiah* 65. 14, 17. *Isaiah* 66. *Jer.* 30. 3, *&c* *Ezek* 28, 24, 25. 26. *Ezek* 34: 11 *Mic*: 4. 1, 2, 4, 5 *Zach*: 2. 11, 12. *Zach*, 6. 12, 13, 14. *Zach*: 12. 6, 7, 8. *Acts* 1, 6, 7 *Rom.* 11. 25, 26, 27, *Rev.* 21. 24, 26.

But let him specially consider these *three* scriptures, (*viz*) *Dan.* 2, from *verse* 31 to 45, *Dan*: 7. 4, 18, 27. *Rev*: 11, 15, 17, 18,

Touch-

Touching that remarkable Viſion mentioned in *Daniel*, chap. 2. from 31 to 45 *Verſe*, Relating to the kingdom of the *Stone*, and the ſpreading there of (which is generally expected at this day as the great truth of this Generati n) Though ſome late *learned* Writers * have largely treated on this ſubject, and anſwered the *objections* of the contrary minded: yet being now upon a ſuitable Text, I ſhal take the boldneſs to propound my thoughts concetning the ſame.

The glory of Chriſts Kingdom in this world evinced from Daniel 2. 41. &c.

* *Mr: Mede*, Mr. *Hewet*, Mr. *Parker on Dan: 2, and Dan: 7.*

And this I ſhal do in giving a brief anſwer to ſeveral *Quæries*.

Quæ. What is meant by the *leggs* and toes of iron in this *Viſion*, *Dan.* 2. 33, *&c.*?

1 *Quær: What is meant by the leggs, &c. of iron?*

I Anſ.

1 *Anſw. Reaſons why it cannot be meant of Alexanders ſucceſſors.*

Firſt Negatively, It cannot be meant (as ſome interpret it) of the *Syrian* and *Egyptian* branches, the ſucceſſors of *Alexander* in the *Græcian* Monarchy,—For theſe *Reaſons*;

1 Becauſe this *Viſion* extends it ſelf to the laſt days, *verſe* 28. but the leggs and feet which are the laſt part of the *image* (if applyed to the *Seleucidæ*, and other ſucceſſors of *Alexander*,) did expire before Chriſts *Incarnation*; for the Kingdom of *Syria* was by the *Romans* reduced to a province 60, and the *Egyptian* 30 years before the birth of Chriſt; whereas we read here, *Dan.* 2. 44. that in the dayes of theſe *Kings* (that is) when the two leggs are divided into *ten Kingdoms*, the God of Heaven wil ſet up a *Kingdom*, *&c.*

2 Reaſ.

Secondly, becauſe every *mettal* in the viſion ſignifies a diſtinct compleat *Monarchy* from the beginning to the end; As the *Brazen* belly and thighs make up the whole *Græcian* Empire, conſiſting of *Alexander* with his ſucceſſors, the *Seleucidæ* and others (and thus the *Græcian* Monarchy is deſcribed, *Dan.* 8. 21, 22) ſo likewiſe the *leggs* and feet of iron do *conſtitute* another Empire or *Monarchy* diſtinct from the former.

3 Reaſ. *Thirdly*, becauſe this *Beaſt* which hath *iron* leggs is more dreadful and terrible then the former; as *iron* it bruiſeth all other *Kingdoms*, and devoureth the whole earth, *Dan:*7.7. which cannot be truly applyed to the *Syrian* and *Egyptian* branches, who never had that ſtrength and ſucceſs which their Captain *Alexander* had, *Dan:* 8, 21, 22.

2 *Anſw:* Therefore *Affirmatively*, by the *iron* leggs, feet, and toes, we muſt underſtand the *Roman Monarchy* which was far ſtronger, and more terrible then the three former.

There are two diviſions of this great *beaſt*.

1 Into two leggs, *(viz)* the *Eaſtern* and *Weſtern Empire*, which were ſtrong as *Iron*, and ſubdued the Nations.

2 Into feet and *toes*, the *Eaſtern* Empire being poſſeſſed by the great *Turk*, and the Weſtern *Empire* being divided into *ten* ſeveral *Kingdoms*: Great endeavours have been uſed to unite theſe Ten Kingdoms into one entire body or *Monarchy*, eſpecially by the *Spaniard*; but they ſhal remain diſtinct Kingdoms, and ſhal not be mixed no more then *Iron* can be mixed with clay.

Reaſons why the Roman Monarchy muſt needs be ſignified by the iron legs, &c.

That theſe *iron* leggs, feet, and toes, are the *Roman* Monarchy, and branches thereof under the Eaſtern and Weſtern Antichriſt, may be proved by theſe *Reaſons*.

1 *Reaſ.* *Firſt*, becauſe it is repreſented by a diſtinct *metal* next ſucceeding the *brazen* belly and *thighs*, or *Grecian Empire*; therefore it muſt needs be the fourth, or *Roman* Monarchy; for we read of no other entire worldly Monarchy that ſucceeded.

2 Reaſ. *Secondly*, becauſe this metall is ſtronger then all the other, and breaketh them in pieces, *Dan:* 2.40. which is true only of the *Roman* Monarchy: for this beaſt had great *Iron* teeth of war, ſuch as *Scipio*, *Caſar*, *Mark Anthony*, *Pompey*, and nails of *braſſe* (i.e.) *Senators* and Magiſtrates to hold faſt what the other had Conquered. The *iron* leggs and feet are parallel with the *iron* teeth of the *fourth* beaſt, *Dan.* 7.7.

Third-

Thirdly, Whereas the *ten* Kings or Kingdoms are represented by the *ten* toes, this alſo is a character of the *Roman* Empire, as being divided into ſeveral diſtinct Kingdoms, ſee *Rev.* 12. 3. *Rev.* 13. 1. *Rev.* 17. 12. 2 *Reaſ:*

Fourthly, This metall muſt be daſhed in peices in the end of time by the kingdom of Chriſt ruling in the Saints; and therefore is applicable to the *Roman* Empire continuing in the *branches* thereof to this day. 3 *Reaſ:*

Quæ: What is meant by the *ſtone* that ſmote the *Image* upon his feet of iron and clay, and brake them to pieces? 2 *Quæ:* *What is meant by the little ſtone?*

Anſ. It was not properly Chriſt at his firſt coming, and his kingdom immediatly following thereupon, (though I ſhal not *contend* with thoſe godly men who ſay that the foundation of the *Fift Monarchy* was then laid,) but it cannot properly be applyed to the *ſpiritual* kingdom of Chriſt at his firſt coming, for theſe *three* Reaſons. *I Anſw:* *Negat:* *Not the kingdom of Chriſt at his firſt coming,*

Firſt, becauſe this kingdom of the *ſtone* is of that nature that it breaks in pieces all other kingdoms, ſo that they being deſtroyed this only ſtands, *verſ.* 44 but *Chriſt* did not ſo at his firſt coming; neither doth his kingdom conſidered meerly as ſpiritual daſh in pieces the powers of the world, but commands *paſſive obedience* to them though wicked. 1 *Reaſ.* *See Mr: Parker on Dan: 2,*

Secondly, Tis ſuch a kingdom as ſhal be continued to the Saints of the moſt high (in the number wherof the *Jews* at their reſtauration are included) without alteration, *Dan.* 7. 18. for, it ſhal not be given to another people; but at the firſt coming of Chriſt the Goſpel of the Kingdom was preached to the *Jews*, and then taken from them, and brought to the *Gentiles*, *Mat.* 22. 2 Reaſ.

Thirdly, It ſuits not the ſcope of the *Viſion* to interpret it of the ſpiritual kingdom of Chriſt at his firſt coming; for what advancement had it been to *Chriſts* kingdom to beat down the ſucceſſors of *Alexander* 3 Reaſ.

in the *Græcian* Empire, seeing Christs Church shal be longer oppressed by a far more terrible succeeding *Beast*, namely the Empire of *Rome* both united in one body, and divided into several branches.

2 *Answ.* *By the little stone is meant the Kingdom of the Saints at the fall of Antichrist.*

Therefore *affirmatively*, the *stone* that smites this *Image* is the Kingdom of the *Saints*, which in the glorious administration thereof shal be established at the fall of Antichrist, *Dan:* 2. 44, 45. *Da:* 7. 26, 27. *Rev.* 11. 15, 17, 18.

For *First*, this Kingdom must beat down all opposite powers and Kingdoms of the world that have adheared to the *Beast*.

1 Reas. 2 Reas.

Secondly, The Image being broken, the little *stone* becomes a great mountain, and fils the whole earth, *Dan* 2. 35.

3 Reas.

Thirdly, This Kingdom riseth up about the time that the seventh *Trumpet* soundeth, which is the time that *Babylon* shal fall, *Rev* 11. 15, 16, 17. Then and not til then shal all Kingdoms be subject to it; And therefore it is no other but the Kingdom of the Saints of the most high, *Jews* and *Gentiles* which shal flourish in the world at the fal of *Antichrist*; Christ reigning as *King* of Saints by dispensation from the *Father*, over all the Kingdoms of this world.

3 *Quæ:* *Whether the Kingdom of the stone be a spiritual Kingdom.*

Quæ: How and whether the Kingdom of the *Stone* may be considered as a spiritual Kingdom?

Ans: It may be considered as a *spiritual* Kingdom in these Respects following.

1 *Answ:* *Affirmat:* *In three respects it may be said to be spiritual,*

First, As this Kingdom is erected and advanced not by carnal wisdom and policy, and such like weapons of the flesh; but by the wisdom and power of the Spirit of God, who though he use instruments, yet he doth all in them and by them, *Zach.* 4. 6. *Isai.* 9. 5. The *stone* that smites the *Image* is *cut* out without hands.

1 2

Secondly, As this Kingdom is accompanied with a wonderful increase of *spiritua* blessings, light, love, and unity among the Saints.

Thirdly,

Third'y, As the Saints (who are Deputed by God to rule the Nations of the world) do act from the *spirit* of the *Lord* as their *principle*, ruling in the fear of the Lord, 2 *Sam:* 23.3. Thus it may be said to be *spiritua'*. 3

But in other respects it is not properly a spiritual, but a temporal outward *Monarchy*; as appeareth by these following *Considerations*. 2 *Answ:* *Negat:* *But in other respects it is not properly a spiritual, but a temporal Monarchy.*

First, Christ had a *spiritual* Kingdom in and among his Saints before and after his passion, when the Church was under the sharpest persecution, and the *Image* flourished most; this could not with-hold the *spiritual* Kingdom of Christ; but the Kingdom which *Daniel* speaks of begins to flourish at the time of the battering down of the *Image*; I might add, that Christs *spiritual* Kingdom doth not overthrow, but rather set up *civil* governments. 1 *Consid.*

Secondly, It is such a dominion as Gods people the *Jews* were deprived of, and was taken from them by the *Babylonian* captivity, *&c.* God by this Vision, *Dan.* 2. intending the comfort of the *Jews* who had lost their outward *Kingdom* and liberty; and shewing that after many changes it should return to them again; and therefore it is a temporal Kingdom, and an outward dominion. 2 *Consid*

Thirdly, To interpret it only of a *spiritual* Kingdom would not suit *Daniels* scope in interpreting the *Kings* dream, whose thoughts were busied about the issue of his *temporal* monarchy. 3 *Consid.*

Fourth'y, If it were only a *spiritual* Kingdom consisting in the preaching of the word, *&c.* why should the *stone* rather smite the *feet* then any other part of the *Image*? doth not the *spiritual* kingdom of Christ strike at the other *mettals* as wel as this. 4 *Consid.*

5 *Consid.* *Fifthly*, It is such a kingdom as doth execute *temporal* judgements by the *material* sword upon the kingdom of the *beast*, see *Isai.* 34. 7, 8. *Isai* 63. 4. *Rev.* 16. 6, 7. *Rev.* 17. 14, 16. *Rev.* 18. 6, 7. *Rev.* 19. 18, 19, 20. In a word, it may be said to be a *mixt* Kingdom; partly inward and *spiritual*, (and so it comes without observation, *Luke* 17. 20, 21.) partly *external* and civil, consisting in the purity of Gospel-Ordinances, and justice and equity in civil administrations.

4 *Quæ: What are the priviledges that relate to the Kingdom of the stone?*

Que: What are those priviledges that shall accompany the Kingdom of the stone when it hath smote the Image, and is advanced?

Ans: I shal but *briefly* hint them because they are largely spoken of by others. We shall have more comfort in the enjoyment then in the writing of them.

1 *A new Heaven and a new earth*

First, There shal be (as it were) a *new* Heaven, and a *new* Earth: a *new* face, lustre, and glory upon all things, *Isa.* 65. 17, 18. *Isai.* 66. 22. 2 *Pet* 3. 13. *Rev.* 21. 1, 4, 5, 6. old corrupt *forms*, customs, and constitutions both in the *Church* and Civil *State* shal pass away and be abolished. Behold all things shall be new.

2 *A glorious accomplishment of prophecies,*

Secondly, There shal be a glorious *accomplishment* of predictions and *Prophecies*; then shall the *sealed* Book be opened, *Rev.* 5. 4. *Dan:* 12. 9, 12. The advancing of this kingdom wil be the best and clearest *comentary* upon the *Apocalyptical* Visions; we shall then be able experimentally to say, that nothing hath failed of all the good that the *Lord* hath spoken.

3 *An abundant pouring out of the Spirit.*

Thirdly, a large and abundant pouring out of the Spirit of God, the earth shal be *filled* with the *spiritual* knowledg of Christ, as *waters cover the sea*; and the *light* of *one* day shal be as the light of *seven*, *Joel* 2. 28, *Isai.* 11. 9. *Isai.* 30. 26.

4 *Purity in Ordinances and worship,*

Fourthly, a wonderful convincing purity, beauty and *Majesty* upon the *Ordinances* and worship of Christ

Chriſt: honour ſhal be given throughout the world to the people and things of God, Rev. 11. 1,2. *Iſai.* 65. 25. *Iſa:* 60 13. *Ezek.* 43. Rev 21. 24,25,26, 27.

Fifthly, a bleſſed ſweet *harmony* and *union* among all the Saints, *Jews* and *Gentiles*; the envy of *Ephraim* ſhal depart; *Ephraim* ſhal not envy *Judah*, nor *Judah* vex *Ephraim* any more. *Iai.* 11.13. *Zach:* 14. 9. *Zeph.* 3.9. This day wil put an end to all thoſe wrangling *fleſhly* diſputes & quarrels that are among chriſtians, ſome in one way, ſome in another.

5 *Union among the Saints*

Sixtly, *Peace* ſhal be in our borders, the people ſhal beat their ſwords into *Plowſhares*, *&c.* Nation ſhal not riſe up againſt *Nation*, neither ſhal they learn *war* any more; *Juſtice* alſo ſhal be impartially adminiſtred; the Church ſhal be the habitation of Juſtice, the *mountain* of holineſs, ſee *Iſai.* 11.9. *Iſai.* 2.4. *Iſai.* 54.14. *Iſai.* 60.18,19, *&c: Jer:* 31.23. *Iſai.* 61.11.

6 *Peaceable and religious adminiſtrations,*

Seventhly, To ſhut up all, there ſhal be a glorious *return* of prayers to the Saints; whileſt they *call*, God wil *anſwer*; and whileſt they are yet ſpeaking he *will hear*, *Iſai.* 65.24.

7 *Rich returns of prayer.*

Quæ: What may we think of the *Diſputes* and *contendings* that are at this day about the *Fifth Monarchy?*

V *Quæ: How to judg of the diſputes touching the fifth Monarchy,*

Anſw: Truly it is to be feared that there is much vanity and corruption in the managing of theſe *Diſputes* by both parties.

Anſ: 1

1 Thoſe that repreſent the opinion of the *Fifth Monarchy* as an odd frantick notion, tending to *judaiſme* and popery, and deſtructive to all order and government; & therefore would have them perſecuted that hold it.

2 Thoſe chriſtians whoſe ſpirits, time, and pens are wholly taken up with the opinion of the *Fifth Monarchy*, neglecting in the mean time other ſubſtantial pretious truths, ſuch as *Juſtification*, *union*, ſelf-ſearching, the life of Faith, *&c.* which ſpecially con-

concern the *peace* and comfort of their souls, and their walking with God in their places; and *rigidly* imposing upon others what they themselves conceive touching the time and place of the killing of the *Witnesses*, the *personal* reign of Christ, and the very moneth or year when, and the instruments, wayes, and means whereby the *fifth Monarchy* shal be introduced, and erected. Who is it that giveth light in things controversal? who is it that renteth the *vail* which is upon the hearts of men to this day? The *wrath* of man worketh not the *Righteousness* of God *James* 1: 20. he that *beleeveth* maketh not *haste*, *Isai.* 28. 16, Every thing is *beautiful* in that season that God brings it forth. The Lord seems to delay the performance of his *promises*, in exposing his people to sufferings, that so he may discover who are the lofty and unsound, and who are the truly humble and righteous. An ambitious murmuring unbeleeving spirit is odious to the Lord. *The Vision is yet for an appointed time; but at the end it shall speak*, and not lie; Though *it tarry, wait for it*, because it wil surely come, it will not tarry: *Behold his soul which is* lifted up is not upright in him: but the just shal live by faith, *Hab.* 2. 3, 4. Let us (*dear christians*) exercise faith, hope, and patience, and pray incessantly til the Lord *batter* down the remainders of the image, and come with *glory* into his *Temple*, *Hab.* 2. 3, 4 *James* 1. 4. *Heb.* 10. 36 *Rev.* 1. 9. *Rev.* 2. 9. *Rev.* 3, 10. 11.

2 *Secondly*, we may wel hope (notwithstanding the apostacy and rashness of many) that there are a *competent* number of humble watchful Saints scattered up and down in the Nations at this day who wait for the deliverance of *Sion*, and who have a *mighty* spirit of faith and prayer in order thereunto, keeping their garments *pure* and unspotted in this hour of *temptation*, which is both on the right *hand* and on the left.

3 *Thirdly*, though we are not to *limit* the holy one of *Israel* Psalm 78. 41. In whose hands the times and *seasons* are, *Acts* 1. 7. yet we may wel conclude that the time for the flourishing of Christs kingdom draws near, if we compare the world and works of God;

The

The several *accounts* of godly men who have made it their design to search into the *prophecies* of the scripture; The hopes of the *Saints* under *various* administrations, and the general expectation of a great change which is at this day among *Jews*, *Turks*, *Papists*, &c. (some upon one account, and some upon another) as is observed by *Travailers* and learned men, with other *symptomes* and prognosticks of the approach of this *Fifth* kingdom; These things being duly considered, we cannot but hope that the day of the Lord is near, even at the *doors*; and who knows whether this *generation* shal pass away before the Lord *appear*? *Luke* 21.30,31,32.

Having thus propounded my thoughts in answer to these *V Quæries* touching the Kingdom of Christ, I shal now briefly lay down some *Grounds* of the former Doctrine, namely, *That the Rich, Noble, &c shal highly honour and esteem the Church.*

Grounds of the Doctrine (viz:) that the Rich and Noble, &c. shal honour the Church.

First, it shal be so in regard of Gods truth and faithfulness, who wil perform what he hath promised and prophecied. Thus he did before the coming of Christ; and thus he will also do with the *Prophecies* which relate to the times since the coming of Christ, they must and shal be fulfilled. 1 *Ground*

Secondly, Because the Lord wil answer the *voice* and cry of the prayers, hopes, and bloodshed of his Saints and *Martyrs*, There is a *seed* sown by the *Spirit* of God in the Saints through many Generations which shall *spring* up in due time (it may be many years) after they be laid in the dust: The Lord wil in answer to the *voice* of the prayers & *blood* of his people (which cry mightily to him) shake and turn the Nations upside down, and make the *Kings* and rulers thereof bow before his people: not only the sins of the wicked, but also the prayers of the *Saints* make way for great changes and revolutions in the world, see *Isai.* 45.11. *Rev:* 5.8,9,10,11,12,13. *Rev:* 8.3,4,5: 2 *Ground*

Thirdly, because Christ himself will be the last *actor* upon 3 *Ground*

upon the *ſtage* of this world: the Antichriſtian powers having played their parts in perſecuting the Church muſt now give Chriſt leave to *play* his part; nay, wil they, nil they, they ſhal be turned off the *ſtage*, and the Lord in ſpight of them all wil play his part in raiſing and comforting his afflicted Church, and make the great and Noble ones bow before her, and caſt down their *Crowns* at *her feet*, *Iſai.* 54. 10, 11.

1 *Uſe.* Let the *people* of God therefore *poſſeſs* their ſouls in *patience*, *Luke* 21. 19. The time is coming that the *rich* among the people ſhal entreat their *favour*: As yet we ſee not *all things* put under the *feet* of Chriſt, *Heb:* 2.8. But rather the people of God in moſt Nations are trampled upon by wicked men; but all things ſhal be put under the feet of Chriſt and the Saints; he that hath promiſed to *come* wil come, and wil not tarry, *Heb.* 10.37. *Iſai.* 60. 22. Let us not anticipate the Lord, his time is the beſt; a *haſty* raſh heart is not fit for the work of God; ſuch a *heart* being for the moſt part ful of *unbelief*, ſlaviſh fear, and carnal confidence; the *Iſraelites* could not enter into reſt becauſe of unbelief.

[2 *Uſe.*] *Secondly*, ſhal the Daughter of *Tyre* and the rich among the people bow down before Chriſt and his Church; be wiſe then ye *Kings* and Rulers, be inſtructed ye *Judges* of the earth, ſerve the Lord with fear, and rejoyce with trembling; kiſs the ſon leſt he be *angry*, *Pſalm* 2:10, 11 Now that the *Lord* is viſiting the Nations and powers round about you, It will be ſafeſt for you to proſtrate your ſelves at his feet, and to take up your *Crowns*, powers and *Dignities* upon the account of the great *intereſt* of Chriſt, and to rule for his honour, and in ſubordination to him as King and Mediatour: he wil make the Princes of the world know that he ruleth in the midſt of them, and is above them all.

3 *Uſe.* *Laſtly*, This may be for our incouragement; though at preſent as to outward appearance there is but little probability that the rich and Noble ones of the Nations ſhal intreat the Churches favour: conſidering

how

how many *vast* countryes and deminions in the world, as *America*, *China*, *Tartaria*, with their Kings and Nobles, lie in grcss ignorance and darknes, we are ready to say, how is it possible that these things should come to pass? can the Lord bring water out of the Rock? can he prepare a Table in the Wilderness? wil he send his Gospel into all these Nations to subdue them? Beloved, let us not prescribe God a way to bring his Word to pass, let us not limit the holy one of *Israel*; he can in a moment destroy in this *mountain* the face of *the Covering* cast over *all people*, and the *vail that is spread over all Nations*, Isaiah 25, 7.

And so much for the 12 *Verse*.

VERS. 13.

The Kings Daughter is all glorious within, her clothing is of wrought Gold.

THe Church is here again called the *Kings Daughter*, as she is else-where called his Spouse, and his *Sister*, *Cant.* 5. 1. he being related to her all manner of wayes, as her Father, elder Brother, Husband; and performing really and faithfully the duties of all *Relations*, which no meer man doth, nor can do.

In this Verse the Spirit of *God* seems to *obviate* and prevent an Objection which might occur: having Prophecied *vers.* 12. that the daughter of *Tyre*, and the rich among the people shal intreat the Churches favour, it might be objected, that we see no such outward *glory* accruing to the Church; but rather she is tossed with the tempests of affliction, *Isai.* 54. 11. no body regards her; the Daughter of *Tyre*, and the Kings of the earth generally are so far from honouring her, that they think her not worthy to have the least footing in their *Dominions*. *Object*

To

Answ: To this there is an implicite *answer* in the Text thus, that although the outward deliverance prosperity and glory of the Church be in a great measure yet to come, and she for the most part afflicted and persecuted, yet notwithstanding she is at present *glorious*, yea she is all glorious within, and adorned with the *finest gold*. *Glorious* things are spoken of thee thou *City* of God, *Psa m* 87.3 and upon all his *glory* (that is his Church) shal be a *defence*, *Isai.* 4.5. he wil make the place of his feet *glorious*; *Isai.* 60:13. she is a *glorious* bride, she is spiritually *glorious*.

I wil *branch* this into two particulars, and accordingly raise Observations from it.

1 *First*, the Churches *glory* is internal [within] as being *opposite* to that which is meerly *external* and without, as the pomp and glory of the world is; otherwise the Church (as hath been demonstrated from many plain scriptures) shal also have an *external* beauty and *apparent* excellency, even in this life; and if we take Glory in general, it is nothing else but an apparent excellency: now the Church hath a *divine* excellency, and this her excellency shall be made *apparent*.

2 *Secondly*, the *glory* of the Church in this Text may be considered as a *real* substantial permanent glory opposite to that *vain* glory which is but shaddowish, *flitting*, and transitory.

Whereas the Churches glory is *internal* in the *Inner* man [*she is all glorious within.*] Hence

The spiritual excellency of the Church is not discerned by the natural man.

Note:

That the true spiritual excellency of the Saints is not discerned by the natural man: Tis a glory *within*, and not obvious to the *outward* senses The world knows not how to judge of the true glory of the Church of Christ.

1 Reas. The *first* Reason is taken from the *nature*, *operation*, *comforts*, *priviledges*, *obedience*, *services*, and *victories* of the true members of the Church, which are mostly *inward*,

inward and spiritual; the kingdom of God is *within* them, *Luke* 17.21. They are strengthned with might by the spirit in the *inner* man, *Eph.* 3. 16. and are renewed in the *spirit* of their minds, *Eph:* 4.23. He is a true christian which is one *inwardly*, whose heart and spirit is circumcised, *Rom:* 2. 29. herein the *spiritual* man excels the *formalist*; he is glorious *within*; but the formalist makes only a glorious shew *without*. Now as for the *natural* man he looks only at the surface and outside of things, and doth not penetrate into spiritual *inward* priviledges: he looks not into that which is *within* the *vail*, *Heb.* 6 19. neither doth he discern the *things of the Spirit* of God, nor can he, for they are *spiritually* discerned, 1 *Cor.* 2.14, 15. his eye is *dazled* with outward pomp and glory, he *stumble* at the Crosse of Christ, and is offended with the simplicity of his Gospel Worship and people, 1 *Cor.* 18.19,20,21,23,26,27,28. This is the bitter *fruit* of our *natural* pravity and corruption.

Secondly, because the Church of Christ is a *mystery*, and mysteries must be known by Revelation. *Babylon* the false Church is a *mystery* in respect of her spiritual delusions, *Rev:* 17.5. and *Jerusalem* the true Church which is from above, *Gal.* 4.26. is also a *mystery* in respect of her spiritual enjoyments; this is a great *mystery*; I speak *concerning Christ and the Church*, *Eph.* 5.32. Christ *personal* is a *mystery*, 1 *Tim.* 3.16. and so is Christ in his members; therefore the Church is called his *mystical* body; as we cannot rightly judge of the one, so neither of the other, without a *spiritual* eye. Christ in the Saints the *hope of glory* is a glorious *mystery* *Col.* 1.26,27. I am crucified with Christ (saith the Apostle) I live, yet not I, but Christ *liveth in me*, *Gal.* 2.20. The outward covering of the *Tabernacle* was but of *Badgers* skins, a mean outside, but within it was glorious, having in it the ark of the *Testimony*, *Mercy-seat*, *&c. Exod.* 26. 14. Thus it is with beleevers, that beauty and glory which was in the *Tabernacle*, 2 Reas.

nacle, and *Temple* did but ſhadow forth the ſpiritual myſtical Glory which is in *Chriſt*, and the Saints, who are Gods *Tabernacle*, *Rev:* 21. 3. *his Temple*, 1 *Cor:* 6. 17, 19. the *habitation* of God through the ſpirit, *Eph.* 2. 19, 20, 21, 22.

Ainſworth notes that ſome of the *Jewiſh* Writers compare the heart or inward man of the Saints being renewed by the Holy Ghoſt to the moſt holy place wherein was the *Ark* of the *Covenant*, *Mercy-ſeat*, and *Cherubims*; ſo that not only *propitiation* and pardon of ſin by the *blood* of Chriſt, but alſo our *union* with, and ſpiritual *indwelling* in God, 1 *John* 4. 15. was thereby prefigured.

1 Uſe. *Wonder* not therefore to ſee men who are ignorant of ſpiritual *myſteryes*, (though having a form of godlineſs, and a fair outſide of religion) dote on carnal worldly excellencies and glories, and ſet light by the *inward* ſpiritual priviledges of the Saints; Alas, Chriſt and his goſpel, and his members, are all a *myſtery* and riddle to them. We ſpeak the wiſdom of God in a *myſtery*, even *the hidden wiſdom of God; which if the Princes of the world had known, they would not have crucified the Lord of glory*, 1 *Cor:* 2. 6, 7. The rich *Cabinet* muſt firſt be opened and lookd into before we can know what *Treaſure* is in it; now the *Spirit* alone who ſearcheth the deep things of God is that *Key* which unlocks the rich Cabinet of goſpel-*myſteryes*, whereby we look and (as it were) *peep* into them, 1 *Pet.* 1. 12. Though the *ſun* ſhine brightly, yet the blinde man cannot diſcern it, *So* neither can we *ſpiritually* diſcern the *myſteryes* of Chriſt, and his Church, unleſſe we be anointed with the *eye-ſalve of the Spirit*, *Rev:* 3: 18.

2 Uſe. *Secondly*, Hence we may be informed why it is that Saints themſelves are no more ſenſible of their own *ſpiritual* priviledges; though God hath derived much ſpiritual glory upon them, yet alas they are ſtil in a great meaſure under the *vail*, there is a world of ignorance and darkneſs in them: we have a ſpiritual glorious life, but this life is *hid* with *Chriſt*; when he appears it ſhal appear, *Col:* 3. 4. Tis altogether *hid* from the

the world, and in a great measure from the Saints themselves, and 'tis *hid* with Christ in *God*; safe enough, though sometimes it do not *appear*; As the life of the Plant in winter is *hid* in the root, so it is with Christians who have their *winter* as wel as summer seasons: The Bird doth not alwayes *sing* in the bosom: sometimes we are in *darkness* and see no light, *Isai.* 50. 10, but our God maketh *darkness* his *secret pavilion*, *Psalm* 18. 11. light and *darkness* are both *alike* to him, *Psalm* 139. 11, with whom there is no *change*, *Mal.* 3. 6. A man that is in a *swooning* fit hath a principle of life in him, though the outward actions and motions thereof be at present *suspended*; so 'tis here, I *sleep* (saith the Spouse) *but my heart waketh*, *Cant.* 5. 2.

Again, whereas the Church is here described to be all *glorious within*, if we consider this *Glory* as indeed it is, a real *substantial* permanent glory opposite to that which is *vanishing* and transitory,

We may then *Observe*,

That all the glistering pomp and glory of this world is but a meer shadow, a vapour in which there is no substance or reality.

2 Obs. *The glory of this world is but a meer shadow.*

All the *glory* of this world, if it be compared with that of the Saints who are really *glorious* is but a fancy, a dream; All that *glistering pomp* that attended *Agrippa* and *Bernice* was no better then a *fancy* or shadow, *Acts* 25. 23.

Demonstrated in three considerations.

This *Doctrine* may be further inlarged and proved by these three following *Considerations*.

First, That the *pomp* and glory of this world is but for a *little while*; the time is but *short*, *very short*, 1 *Cor* 7. 29. It is *folding* up apace as a sail or curtain into a very narrow room: God is winding up, and putting a period to the *glories* of the Kingdoms of this world (as they are now constituted:) the *fashion* of these things *wil shortly pass away*.

1 *Consid.*

A *Pageant* makes a fair shew for a while, but it presently *vanisheth*: The wicked *flourish* like a *green*

Bay-tree, but are presently *cut down*, *Psalm* 37. 35. In great pomp and bravery they act their parts upon the *stage* of this world, but *within* a little while they are turned off. What is become of many great *Galants* who within these few moneths ruffled it in their silks and sattins, gold and silver? are they not gone to their place, and do not their Carkasses lie *stinking* in the grave? What is become of the splendor and glory of the most famous Cities, *Babylon*, *Nineveh*, *Tyre*, *Carthage*, *old Rome*, yea *Jerusalem* it self the City of God? are they not as if they had never been? Are not the Four great Monarchies of the world in a manner moldered to dust, with their *four* great Princes, *Nebuchadnezzar*, *Cyrus*, *Alexander*, *Cæsar*. Thus *one Generation passeth*, and another *cometh*, *Eccles*: 1.4. and he that was *yesterday* is not to day. *I have seen an end of all perfection* (saith the Psalmist) *but thy Commandment is exceeding broad*, Psalm 119. 96.

2 *Consid.* *Secondly*, The riches and *Glory* of this world are the portion of the *vilest* men, *Dan*: 11. 21. a poor pittance the Lord knows; let not my soul be numbred among such as have their *portion* in this life, *Psalm* 17. 14. Remember (saith *Abraham* to *Dives*) that thou in thy life time *receivedst thy good things*, and *Lazarus* evil things; but now he is *comforted* and thou art *tormented*, *Luke* 16. 25. The *Soul* was created by God and redeemed by Christ, that it might enjoy higher things then these. *Luther* used to say that the glory and riches of the vast *Empire* of the *Turk* was but a poor *Crust* which the great Lord and Master of the Family cast to his *doggs*; and for his own part he would not be put off *with such poor and low things as these*.

3 *Consid.* *Thirdly*, All outward things will not give a man true content: the eye is not satisfied with seeing, nor the *ear* with hearing; the *soul* of man is more worthy then all *outward* things, and desireth that infinite *good* in which is all *good*, whereas creatures are but finite: come to a man *afflicted* in conscience, though he have the honours of the world, sutable relations, and prosperity in his outward estate, yet all these enjoyments are so far from comforting him that they add to his sorrow: The creature of it self can neither make us *happy* nor *miserable*: Outward prosperity cannot truly

comfort, nor adverſity deject the heart of man, unleſs the favour or anger of God be *mingled* therewith: A poor man (if contented) with roots and cold water is more happy even in this world then the greateſt Prince (if diſcontented:) nor doth contentment lie in abundance. Outward things reach not the ſoul; they are without us, and cannot make a man truly happy. What a man is indeed, he is within, he is between God and his own ſoul; the Church is all *gloricus within*. A *Heathen* adviſed that we ſhould call no man happy (though great and rich in the world) before death; that doth truly enrich a man which remains with him after death: all *worldly* things wil ſhortly leave us, and what ſhall we cleave unto them? let not him therefore boaſt that puts on his *armour* as he that *puts it off*, 1 *Kings* 20. 11. Let not the wiſe man glory in his *wiſdom*, nor the ſtrong man in his *ſtrength*, nor the rich man in his *riches*; but he that glorieth let him glory in the Lord. *Jer.* 9. 23, 24. *Solon*

Firſt, It informs us that the *Gallants* of our times who greedily gape after the glory and honours of this world do but feed on *winde* and chaffe, which though it may go down (the Devil ſugering the pil, and putting a fair gloſs upon it) as a ſweet and pleaſant *morſel*, yet it wil prove bitterneſs in the end. *Ephraim feedeth on winde, and daily increaſeth lies*, Hoſ. 12. 1. 1 Uſe.

Secondly, Let this admoniſh us to look on things as God *looks* on them, and repreſents them in his word, yea and in his works too, ſpecially of late, God having *broken down* that which was built, and plucked up that which was planted. Is it now a time for men, for good men to ſeek great things for themſelves? *Jer.* 45. 4, 5. O that we would learn at length to look on things with a right eye as God looks upon them: on *ſpiritual* things as *real* & ſubſtantial, *Faith being the evidence of things not ſeen, & the ſubſtance of things hoped for*, *Heb.* 11. 1. and on earthly things as *ſhadowiſh* and Temporal: we look not at the things which are *ſeen* (ſaith the Apoſtle) but at the things which are not *ſeen*: for the things which are ſeen are *temporal*, but the things which are not ſeen are *eternal*, 2 Cor. 4. 18. 2 Uſe.

O that the Lord would *realize* the glory of Heaven to us; This is our great *error*; We look on things *present* as certain, and at that which is to come as *uncertain*. 'Tis hard to live on God in a *naked* promise: we are apt to conclude (according to the *Proverb*) that a *Bird* in the hand is better then two in the bush; hence it is (even from this bitter root of unbelief) that we depart from God, and adhere to the Creature, *Heb.* 3. 12; hence it is that men have such a high esteem of the shadowish honours and *airy* Titles of this world; a sign that they are carnal, and do not rightly consider the Lords *design*, who hath purposed to *stain the pride of all glory, and to bring into contempt all the honourable of the earth*, that his *glory* may be exalted, *Isai:* 2, 11. *Isai:* 23. 9.

Let us now *proceed* to the *latter* part of the *Verse*, where the beauty of the Kings *Daughter* is further *illustrated* and described.

[*Her clothing is of wrought Gold.*]

Some read it, *purled* works, or closures of *Gold*, *enameld* gold, such as pretious *stones* were set in, which were exceeding *splendid* and glorious; such were the *clothes* of service in the Tabernacle, and the garments and robes of the *High Priest* which shaddowed forth Christs *Righteousness*, *Exod:* 28. 11, 14. *Exod:* 39. 1, 2, 3, 4, 5, 6, &c.

This *cloth ng* of wrought *gold* mentioned in the Text is no other but the *glorious Robes* of Christs *righteousness*, and the garments of salvation, *Rev.* 6. 11. *Isai.* 61, 10. In this excellent *clothing* we are presented to God without *spot* and blemish, *Eph.* 5. 27. *Col.* 1, 22. altogether fair, *Cant.* 4. 7. By reason of this *clothing* of wrought gold, the Lord will see no *iniquity* in *Jacob*, nor perverseness in *Israel*, *Numb.* 23. 21. 'Tis true, the Church is *glorious* within, she hath a glory in respect of the *indwelling* of the Holy Ghost, who himself as wel as his gifts dwel in her as in a spiritual *Temple*, *Eph.* 2, 21. *Rom.* 8, 9, 11. But she is much more glorious and perfect in respect of her *justification* by the *glorious righteousness* of Christ represented by this clothing of wrought *Gold*.

Observe

Observe therefore,

3 *Obs.*

That although the Saints have in them gratious and spiritual dispositions and qualifications, yet they need the glorious garment of Christs righteousness, (this garment of wrought gold) to cover all their imperfections, and to render them perfectly beautiful & glorious in the sight of God.

The Saints need the righteousness of Christ notwithstanding their gratious dispositions.

The *Reasons* hereof are two.

Reasons hereof.

First, Because the great *Jehovah* is of *purer* eyes then to look on *iniquity* with approbation, *Hab.* 1. 13. the righteous God wil not delight in that person who is not *perfectly* righteous. The *sinner* cannot dwel with that God who is *purity* and holiness it self; nor can we plead with him, nor stand before his righteous *Tribunal* in our inherent graces, or *spiritual* actings which are but *imperfect*.

1 *Reas.*

The second *Reason* is taken from the *Holy Ghost*, being a free *arbitrary* agent: though he dwel in the Saints, yet he is pleased to work in them *gradually*; to breathe and blow upon them, and to perfect sanctification in them by *degrees*, as the *light shines forth more and more to the perfect day*, see *Jo:* 3. 8. 2 *Cor.* 7. 1. *Cant.* 4. 16. 1 *Thes.* 3. 10. and therefore we stil stand in need of this *clothing* of wrought *gold*, which though it be bought without *money*, and without *price*, and cost us nothing, *Isa:* 55. 1. *Rev:* 22. 17. yet it is exceeding *rich* and *glorious*, *Rev.* 3. 18. For

2 *Reas.*

The excellency of this clothing,

First, It is a *garment* and clothing of Gods own make and contrivance; he found it out and wrought it himself without the help of men or Angels. *Isai.* 63. 5. *Heb:* 1. 3. *Righteousness* looked down from *Heaven*, *Psalm* 85. 11. he brought in everlasting *righteousness*, *Dan:* 9. 24. he is called the Lord *our righteousness*, *Jer.* 23. 6. and this righteousness the *righteousness* of God. *Rom:* 3. 21, 22. and we are made the *righteousness* of God through Christ, 2 *Cor:* 5. *last vers.*

1 *Tis of Gods contriving.*

Secondly, It is of such a high and excellent nature that the faith, love, joy of the Saints in their most spiritual *refined acts* are not any part or *piece* of this garment of wrought gold, not so much as *a stitch* or *thread* in it; all and every part thereof is only of God in Christ, 2 *Cor:* 5. 18, 19. no part of it in us; Indeed

2 *Our faith, love, &c. is no part of it.*

faith is said to be imputed for *righteousnes*, *Rom*: 4 5, 9. But then it is to be *objectively* and relatively considered as relating to him that *justifieth* the *ungodly*, whom faith doth apprehend: *I.* is not properly the *palsie* hand that enricheth a man, but the *gold* which the hand receiveth.

3 *The Lord himself clothes us with this garment.*

Thirdly, the Lord himself clothes us, and puts this garment upon us; he commands that our filthy *Garments* should be taken off, and that we should be *clothed* with this, *Zach*: 3. 4. *Isai*. 61. 12. *Ezek*. 16. 8. It is the Lord that *justifieth* the sinner, and imputes his righteousnes to him; the sinner doth not *justifie* himself: We read that as *many* as are *Baptized* into Christ have *put on Christ*, Gal. 3. 27. But if the Lord himself did not *put* this *garment* upon us, and *clothe* us with it, we should never have benefit by it.

4 *God himself cannot find the least fault with it.*

Fourthly, It is such a beautiful rich garment that God himself cannot find the *least fault* with it though he look upon it with the eye of *strict Justice*; but doth fully accept thereof in behalf of the greatest sinners for whom the same is provided: God accepteth it for them, and they are *accepted* for it, Mat. 3. 17. *Eph*. 1. 6.

Fifthly, In the *assurance* of our interest in this *clothing* of wrought gold (the Lord by his Spirit revealing, applying, and sealing the same to our hearts and consciences in the *promise* of grace. *Rom*: 1. 17. *Eph*. 1. 13. *Eph*. 4. 30.) we have *peace* that passeth understanding, and joy unspeakable and ful of *glory*. *Rom*. 14. 17: *Rom*. 15; 13. 1 *Pet*: 1. 8. *Heb*. 7. 2. *Psalm* 85. 10. And therefore it is an excellent rich clothing.

5 *In the assurance hereof we have true peace and joy.*

Do the Saints need this *clothing* of wroughtgold notwithstanding their inherent *graces* and holiness; Then let them highly prize this clothing: how many in our daies are affected with rich attire for the body? they cannot have their garments *fine*, and fashionable enough; O what vanity is therein apparel, what conformity to *vain* fashions, even in the most eminent professors! But (beloved) here is a *garment* of a higher nature, a *Garment* that wil never wear out,

nor

nor wax old; a garment for every day, for every place and condition; a garment for every Sex and age, a garment for the poor as wel as the rich; a garment that wil clothe, and beautifie, and keep thee warm from top to toe, *Rev.* 6. 11. *Rev* 7. 9, 14 Surely they that minde other *garments* much do *minde* this but a little. O be thou crucified to thy *ſilken* garments, thy *gold* and ſilver lace, thy vain *faſhions*: Take no thought for *raiment*: let not thy heart run out after fine apparel for the body, *Mat.* 6. 28, 29, 30. Conſidering what a rich *clothing* of *wrought gold* the Lord hath prepared for thy *ſoul*; here is a compleat garment that needs no mending, piecing, patching, whereas it may be ſaid of our beſt *righteouſneſs* that the *bed* is *ſhorter* then that a man can *ſtretch* himſelf on it, and the covering narrower then that he can *wrap* himſelf in it, *Iſai.* 28. 20.

Secondly, Let the hearts of the poor *afflicted* Saints rejoyce and be comforted in the thoughts of this *Rich clothing*. What though you be poor in this world, and your outward raiment vile and ragged, (whereas the wicked have their gold rings, and goodly *apparel*,) yet remember that you have a more excellent *Garment*, a clothing of wrought *gold*. God hath *choſen* the poor of this world *rich* in Faith, and Heirs of his Kingdom, *James* 2. 2, 5. Chriſt made himſelf *poor* to make you *rich*, 2 Cor. 8. 9, he is the *richeſt man* that makes moſt uſe of this ſpiritual *clothing*: ye may well ſay with *Mephiboſheth*, let the wicked take all the world, I have enough ſeeing *Chriſt is mine*; The King hath ſet his love on me, and *clothed* me with the garments of ſalvation, *Iſai.* 61. 10. Did but Chriſtians more improve this *clothing*, they would not be ſo much upon the faſhions, complements, pomp and glory of this world. Take a poor Saint in his lowveſt eſtate, and he would not change his condition with a wicked man in his greateſt proſperity: perhaps the gueſt at the Feaſt had finer

2 Uſe.

clothes, more money in his purse, and greater *parts* then many of the other guests; Oh but he wanted the wedding *Garment* of Christs righteousnes, and therefore was but a poor miserable man, *Mat.* 22. 11, 12. and so the Merchant (notwithstanding all his *rich* commodities) was but a poor man til he had found the *pearl* of great price, in the possession whereof he was truly rich (though he parted with all his other commodities) because he was so esteemed by God, who judgeth righteously, *Mat:* 13. 45, 46.

Use. *Thirdly*, Do the Saints themselves notwithstanding their gratious *dispositions* (flowing from the indwelling of the Holy Ghost) stand in need of this *clothing* of *wrought gold*, without which they cannot stand before *God*; *Paul* himself desireth to be found in Christ, & not in his own *righteousnes*, *Phil.* 3. 8. how then should this make *sinners* look about them, who have no *gratious* dispositions or qualifications at all; not a dram of true holines; The Lord convince thee that there is an absolute necessity of putting on this *garment* of *wrought gold*: It is the *Office* of the *Spirit* of God to convince of *sin* and *righteousnes*, *John* 16. 8. how dost thou think (*poor sinful soul*) to appear before the just and holy God! The Lord is King of *peace* to none but those to whom he is first King of *Righteousnes*: Art thou poor, blinde, miserable, and naked? the Lord wil make thee truly sensible thereof: hast thou no *righteousnes* of thine own, nothing to cover thy nakednes? I offer thee here freely a *Garment* of wrought *Gold*, not surreptitiously taken as *Achan* took away the goodly *Babylonish* garment, *Joshua* 7 21. But procured for sinners upon very *honorable* tearms by Christ our *surety* who performed as much as the Law required. Accept therefore of this *Garment* which wil cover the shame of thy *nakednes*, *Rev.* 3. 18. and wil defend thee against all *storm* and tempests which may arise from the Law of God, from *Satan*, the world, or thine own heart. This garment wil be a *shadow* from the heat, a place of *Refuge*, and a covert from *storm* and rain, *Isa:* 4. 6.

If the *Malefactor* who is condemned to dye could but produce a *pardon*, it would be matter of exceeding *joy* to him; but to the true christian a *pardon* is not only graured, and the attainder of high *Treason* taken off, but the perfect righteousnes of Christ is also *communicated* to him, and he raised to greater honours and dignities then he should have had if *Adam* had stood.

Is it not *sufficient* that Christ hath satisfied for us by his death, and that our sins are not *imputed* *Psalm* 32.1,2. unless the active *Justice* of Christ be also imputed to us? 1 *Object.*

If God wil not only *free* us from sin and guilt, but also *clothe* us with the Robes of his righteousnes, that therein we may appear before him (as *Jacob* in the garments of his Elder Brother *Esau*) and so obtain the blessing, let us rather thankfully acknowledg and improve this great *favour*, then *subtilly* dispute our selves and others out of it: Now this (*I* conceive) is plainly held forth in the words of the Text, *her clothing is of wrought gold*. This truth wil further appear in these following *Conclusions*. *Answ.*

That we are justified by Christs active righteousnes, proved by five Conclusions.

First, man cannot be perfectly justified in the sight of *God* without a perfect *Righteousnes*, every way *commensurable* to Gods holy Law which is the Rule of righteousnes; *do this and thou shalt live*: nor can we have *communion* with the righteous God who loveth *Righteousnes*, *psalm* 11. 7. til we be thus perfectly righteous; and to speak properly, true *Justice* consists in *actual* obedience, *Deut.*6.25. 1 *Concl:*

Secondly, In Justification there is not only an *amotion* of evil, but a *collation* of good upon the *person* justified. It is one thing to describe eternal life privatively, and another thing to describe it *positively*. God having delivered us from sin and *guilt* might have chose whether he would have *invested* us with a *Right* to eternal life: he might have pardoned our sins, and yet not have given us *Righteousnes*: though remission of sins and imputation of *Righteousnes* be inseperable in respect of the *subject*, or person justified, yet they are two *distinct* benefits, and so to be considered. 2 *Concl:*

Third-

3 *Concl:* Thirdly, the *moral* Law is not abrogated, no nor *dispensed* with as to obedience, *Rom.* 10.3. *Gal.*3. 10. for though the works of the *Law* as performed by us be excluded from Justification, yet not as performed by Christ for us: either *Christ* performed *actual* obedience for himself, or in our stead and behalf; but it was not for himself but for us that he suffered and obeyed: whatsoever he did in the whole course of his *Obedience*, he did it as our *surety*, and in our stead. As we maintain against the *Socinians*, that the God of Justice would not dispense with the *penalty* of the Law without ful satisfaction; so it is as true that he would not dispense with the command of the Law without perfect obedience.

4 *Concl:* Fourthly, the *actions* and sufferings of Christ make but up one *entire* and perfect *obedience* to the whole Law; nor had he been a compleat and perfect Saviour if he had not performed what the precept required, as wel as suffered the *penalty* which the Law inflicted: nay the sufferings of Christ had not been properly *obedience*, if they had not been in some sort *active*, for in suffering Christ obeyed, and in obeying he suffered: and these two benefits answer to our two-fold misery, namely, the *guilt* of sin and damnation, and the *defect* of Justice.

5 *Concl:* Fifthly, the plain scriptures *confirm* this truth that we are justified by the *active* righteousness of Christ as wel as his sufferings, else how can these Texts be answered; he is the *Lord our righteousness*. As by the *disobedience* of one many were made sinners, so by *the obedience of one many shall be made righteous*: We are *compleat in Christ*. He was made *sin* for us, that we might be *made the righteousness of God in him*. He hath spread his *skirt* over us, and *clothed* us with the *garments* of salvation, *Jer:* 23. 6. *Rom:* 5.19. *Col:* 2. 10. 2 *Cor:* 5.21. *Ezek:* 16. 8, 10. *Isai.* 61. 10. He hath not only *privatively* made an end of sin, but *positively* he hath brought in an everlasting *Righteousness*, and clothed us therewith, *Dan:* 9. 24. having *abolished* death, and brought life and *immortality* unto us 2 *Tim:* 1, 10.

This

This *active* Justice of Christ was shadowed out by the *glorious* Robes and apparel of the High Priest, *Exod:* 39. That attire in which the *High Priest* appeared before God, what was was it else but a *Type* of this *clothing* of wrought *Gold?* The filthy Garments of *Joshua*, (who represented the Church) were not only taken off from him, thereby signifying the *removal* of our sins, but also a new fair *Garment* was put upon him, to signifie our being *clothed* with the Wedding *Garment* of Christs righteousnes, *Zach:* 3. 4, 5.

Objection. 2 *Object:*

But if we have perfect Righteousnes and life eternal by the active Justice of Christ, and by being clothed with this garment of *wrought gold*, then his *sufferings* were in *vain?*

Answer. *Answ:*

Not so, for though our salvation was the common *end* both of his *active* obedience and sufferings, yet there was something proper to each: the *peculiar* end of his sufferings was our *freedom* from evil; but the peculiar end of his active Justice was the *investing* us with a right to, and giving us *possession* of Heaven.

Objection. 3 *Object:*

But if *Christ* did perfectly obey and fulfil the Law for us, and in our stead, then we our selves need not yeild *obedience* to it.

Answer. *Answ:* 1.

The like *Objection* is made by the *Socinians* against Christs *passive* obedience. If (say they) Christ suffered and dyed for us, and in our stead as our surety, then it wil follow that we should not suffer at all.

But *Secondly*, there is one *end* of Christs obedience, and another of *ours:* the end of his was to *merit* and impetrate life and salvation for us; but the end of

ours

ours is to manifest our *gratitude* for our deliverance and redemption already wrought: Christ obeyed and fulfilled the Law for us as a *Covenant* of *works*; but we are dead to the Law as a *Covenant*, *Gal.* 2. 19. and made conformable to the matter of the *Law* by the Spirit of Grace writing the Law in our inward parts, and *constraining* us to obedience by the sense of the love of Christ, 2 *Cor.* 5. 14.

To conclude, if we grant not that the Saints are *clothed* with Christs *active* righteousness (since they must have a positive righteousness for their Justification before God) we shal unavoidably fall upon the *act* of beleeving, or some other *work* of the creature, and ascribe thereunto that honour which only belongs to this *clothing* of wrought *gold*; and upon this *rock* many split themselves, affecting a singular way of their own in the handling of this great Doctrine of Justification; surely it must needs be the safest way to take in the whole obedience of Christ from first to last.

VERS. 14.

She shall be brought unto the King in rayment of needle-work: The Virgins her companions that follow her shal be brought unto thee.

VERS. 15.

With gladness and rejoycing shall they be brought: they shal enter into the Kings Palace.

IN the fore-going Verse the state of the Church in this life was represented both as to Justification and Sanctification: Christ comes both by *water*, and by *blood*. 1 *John* 5. 6. And now in these *Verses* we have a description of the state of the Church *triumphant* in glory.

She

[*She shall be brought to the King in raiment of needle-work,*] or in *embroyderies*, namely, with *embroydered* or needle-wrought *garments*; such garments being usually worn in those *Eastern* Countries by *Princes* and noble persons, *Ezek.* 26. 16. 24. Some understand hereby the *embroydery* of the Spirit of God, and the *variety* of his gifts, according to *Ezek.* 16. 10. 1 *Cor.* 12. 4. But the indwelling and work of Gods Spirit being aimed at in the former part of *Verse* 13. I humbly conceive that this with the following Verse should be interpreted of the state of *glory*, and that garment of perfect bliss and happiness which Christ the glorious *Bridegroom* wil put upon his *Bride* who shal be glorified with him, *Col.* 3. 4. *Rom* 8. 17, 18. 1 *John* 3. 2.

The Lord hath put a great *excellency* upon *Man*, so that we may well say with the *Psa mist*, *Lord what is man that thou art mindful of him*, Psalm 8. 4.

Man by the wise *contrivance* of God is a *little world*, a *curious* piece of *embroydery*, an *excellent piece* of workmanship and that in several respects. *Man is like a curious piece of embroydery.*

First, in respect of the *frame* and constitution of his *body*, and the parts and members thereof, which are *curiously* wrought and put together by God; the forming and composing the body of man of so many bones, veins, arteries, sinews, is a *curious* piece of workmanship. Wel might the *Psalmist* admire, and cry out, *I am fearfully and wonderfully made; my substance was not hid from thee (O Lord) when I was made in secret, and curiously wrought* (i. e. like a *piece of embroydery*) in the lowest parts of the earth, *Psalm* 139. 13, 14, 15 16. 1 *In respect of his body,*

Secondly, In regard of his *rational* immortal soul, & those two noble faculties, the Understanding, and the Wil, wherein man far excels all the *sensitive* creatures. The *soul* is the better part of man, more worth then all the world besides, *Mark* 8. 36, 37. The body without the *soul* is but a dead *Trunk*, an empty case; the soul is the *Jewel*; the *Creation*, *Infusion*, and *operations* whereof are like a *curious* piece of embroydery, or an excellent wrought garment wel-becoming the 2 *His rational soul.*

author

author and creator thereof, who is a *simple*, immaterial, *Immortal* Spirit, and the God and Father of Spirits, *Numb.* 16. 22. the Lord *breathed into man the breath of life, and man became a living soul*, Genesis 2.7.

3 *In respect of his justification.*

Thirdly, In respect of his *free Justification* by Christ, and those *glorious Robes* of Righteousness wherewith the justified person is *invested*, being *clothed* with the *Sun*, and having the *Moon* under his feet, Rev. 12, 1. This was largely spoken of from *Vers.* 13. As there is much *variety* in a garment of *needle*-work, so in the great work of mans Redemption and *Justification* by Christ there is much excellent spiritual variety, *multifarious wisdom*, *Eph*: 3. 10. herein the Lord *abounded* both in mercy, and Justice, and prudence, *Psalm* 85. 10. *Eph:* 1. 8.

4 *In respect of his spiritual union with Christ.*

Fourthly, By reason of his *union* with God through Christ, and the new or spiritual Creation, or *Divine* nature, 2 *Pet:* 1. 4. which a godly man partakes of, Christ being in him the *hope of Glory*, *Col:* 1. 27. Man by the fal is become *brutish*, *Psalm* 92. 6. having lost the *Image* of God through his own default; but being born again of the *Spirit*, *John* 1. 13. *John* 3. 5, 6. Christ being *formed* in him, *Ga.* 4. 19. and he *transformed* into the Image of Christ from *glory* to glory, 2 *Cor*: 3 18. *Rom:* 12. 2. Hence it comes to pass, that he is like a piece of *embroydery*, or curiously wrought garment; *Ezek.* 16. 13. bearing the *Portraiture*, Image and superscription of the Lord from Heaven, 1 *Cor*; 15. 47, 48.

5 *His glorification.*

Fifthly, Man wil be a *curious* excellent piece indeed when he is perfectly *glorified*. The Body of man, the *rational* soul, the *renewed* sanctified soul bearing the *Image* of Christ, our free *Justification* by the righteousness of Christ; all and every one of these are like a piece of *curious embroydery*. And if so, how then will it be with thee *(O my soul)* when thou art perfectly *clothed* upon with garments of glory, 2 *Cor.* 5. 2, 4. Then shal the *Spouse* be brought into the Kings presence in *raiment of needle work*; then shal the glorious beauty of the Spouse which now lies hid fully *appear*,

ſear, Col. 3. 3. 1 John 3. 2, Princes uſed to be *clothed* with long *white garments* at their Feſtivals and Triumphs; The *Saints* ſhal have a *feſtival day*, a day of Triumph, in the view of Men and *Angels*, on which they ſhal be *clothed* with long *white Robes*, and have *Palms* in their hands, *Rev.* 7. 9. Though there be much *Beauty* and excellency upon her in regard of her Juſtification, and ſpiritual *renovation*, yet this excellency of hers is as yet *vailed*; ſhe ſeems black though ſhe be comely; but her comelineſs and *glory* ſhal be made manifeſt. This is that which is promiſed in the Text. *Then ſhall ſhe be brought to the King in raiment of needle-work.*

Hence *Obſerve*,

That though there be a Marriage-Relation and mutual embraces between Chriſt and his Spouſe, and the Spouſe now and then admitted unto intimate converſe and familiarity with him. John 14. 21. *Rev.* 3. 20. *yet the Marriage is not ſo compleatly and gloriouſly ſolemnized as it ſhall be.*

1 Obſ. *The marriage between Chriſt and his Spouſe is not ſo fully and gloriouſly ſolemnized as it ſhall be.*

Beleevers now are perfectly *glorious* in the perſon of Chriſt their *Head*, being *riſen* and aſcended in him and ſitting together with him in *heavenly* places, *Eph.* 2. 6. But they have not as yet a *conſtant* un-interrupted communion with him; they are not yet ſo glorious in their *own perſons* as they ſhal be; for they muſt firſt be unclothed that they may be *clothed* upon, 2 *Cor.* 5. 2. This fulneſs of glory as it relates to the perſon of a Beleever is reſerved for the *general* day of Reſurrection, and *re-union* of ſoul and body.

The *Soul* indeed when ſeperated from the body is brought into the *glorious* preſence of the King, and doth behold his *face*; yea the *Lambs* followers in this life (when the remainder of the *Vials* ſhall be poured out, the *Jews* converted, *Antichriſt* deſtroyed, the *Spirit* of God more abundantly communicated, and Chriſt ſhall take poſſeſſion of the *Kingdoms* of this world;) ſhall be decked with far more *ſpirituall glory* then at preſent

present they have attained, as appeareth from *Rev.* 17. 7, 8, 9. *Rev.* 21. 22. yet the *ful* and perfect manifestation of the Sons of God shal not be til the soul and body be *reunited* in *glory*, then shal she be brought to the *King* in *raiment of Needle-work*.

The imperfection of our present knowledg,

Our present *knowledg* and *enjoyments* of God are nothing to what they shal be.

1 We see but darkly in a glass.

And first touching our *knowledg* of God, it is exceeding dark, low, and imperfect. We see him but darkly as in a *glass*, riddle, or *allegory*, 1 *Cor.* 13. 12. and there is a *vast* difference between seeing an *object directly*, immediatly, and in its proper colours, and beholding it through a mirror or *glass*: For

1 The sight of an *object* through a *glass* is but weak; rather the *shape* and resemblance of the thing is seen by us then the thing it self.

2 As it is *weak* and imperfect, so it is vanishing and *transient*; it soon passeth away, and is not durable and permanent.

3 Its a *remote* and far-fetched way of knowledg, no light springing into the understanding but through the window of the senses, which first take *in* the *species*; one *direct* view of the Lord of glory will infinitely transcend this low way of *Knowledg*.

2 Our knowledg of God now is rather negative then positive.

Secondly, Our knowledg of God now is rather Negative then positive; we know not so wel what God *is*, as what he *is not*, by removing imperfection from him; thus we say, God is *not a man*, that he should lie; with him is no shaddow of *change*, he is without beginning and end of dayes, *&c.* This is negative, and it is observed * that from pure negatives there can be no certain conclusion made.

* Ex puris negativis nihil concluditur.

3 By way of eminency.

Thirdly, We know God here but by way of *eminency*; as namely, those *perfections* which are scattered among the creatures do *eminently* and transcendently *center* and meet in God.

4 By way of Causality.

Fourthly, By way of *causality*, as God is the fountain and *supreme* cause of all beings with their motions, and operations; *In him we live, move, and have our being.* (1) By the motions of the Creatures we gather that there must be a *primum mobile* of first mover.

(2)

(2.) From the degrees of *entity*, truth, goodness, love, justice, which are in the *Creatures*, we *infer* that there must be one chief being, Truth, *good*, *&c.* Thus *reasoning* from the lesser to the greater, if there be so much sweetness and comfort in the *streams* that flow from God, and in his *communications* to us in his Creatures and Ordinances, there is much more in the perfect enjoyment of God *himself*.

Now this way of *knowledge* (though we are to bless God for it, yet it) is but low and imperfect if it be *compared* with that which is to come.

Again *Secondly*, as our knowledg of God, so our love to God, delight in him, communion with and *enjoyment* of him, are weak and imperfect: for how should we perfectly love and delight in that *object* which we do but imperfectly *know*. according to the measure of our *knowledg* (if it be experimental) so is the measure of our *love*: still there remains much darkness in our *mindes*, enmity in our *wils*, carnality in our *affections* to be purged out: having such *pretious promises*, and hopes of glory and immortality, we should *cleanse* our selves from all *filthiness* of Flesh and Spirit, *perfecting* holiness in the fear of God, 2 *Cor.* 7. 1. 1 *John* 3. 3. *Our enjoyment of God imperfect.*

Use. Let none of us therefore *secretly* or openly boast of our *spiritual* gifts, knowledg, attainments, and enjoyments. *If any man think that he knoweth any thing, he knoweth* nothing yet as he ought to know, 1 *Cor.* 8. 2. and again, if a man *think himself* to be *something* when he is *nothing*, he *deceiveth* himself, *Gal.* 6. 3. alas, the most *spiritual* quick-sighted Christians that live on the face of the earth *know* and *enjoy* but little or nothing to what they shall know and enjoy in Heaven, nay, to what they may *know* and *enjoy* here; which when it comes they will be ashamed of the imperfections of their present *knowledg* and *enjoyments*; We are but yet in the *withdrawing-room*, the time is coming that we shal be brought into the presence-Chamber of the *King of glory*.

Again, the *Glory* of the *Spouse* in the *Beatifical* Vision and fruition of God is here illustrated by a *similitude* taken from an *artificial* excellent wrought *garment*, wherein there is also an allusion to the *Queens* being brought into the *Kings* presence in her most glistering and glorious *attire* upon the day of *Nuptials*, having a *Canopie* of *state* carried over her *head*, as the *Jewish* custome was.

Hence *Observe*,

2 Obs. *The Saints who groan under a body of sin shall be perfectly clothed upon with glory.*

That the Saints who groan under a body of sin, Rom. 7. 24. shal be perfectly *clothed upon with the Garments of Glory prepared wrought and contrived for them by God himself.* We cannot fully describe what the Saints shall *see* and *enjoy*; and to speak of the state of *Glory* so fully as the same may be represented out of the Scriptures would require a long discourse;

I shal briefly hint 4 or 5 *particulars* in reference thereunto,

1 *The Saints shall perfectly see God,*

First, The *Saints* shal perfectly and *intuitively* see God himself as the chiefest and highest *Truth*, the fountain of all *Truth*, the *Cause* of Causes: *They shall see him as he is*; they shall see him as they are seen, and know as they are *known* of him, 1 *Cor.* 13. 12. 1 *John* 3. 2. *Rev.* 22. 4. and what that *knowledg* or sight is truly I *know* not; but this I *know*, that the *Understanding* of a man will not fully *acquiesce* til it perfectly know and see him who is the *highest* and chiefest *Truth*. This Vision of God shal be *clear* and perfect, so far as a creature or *sin ite* being is capable, * though it shal not be fully *comprehensive*; for that which is *finite* cannot fully comprehend that which is *infinite*; but we shall see him as he is; we shal see him so as to be made like him, so as to be satisfied and blessed in him and with him for evermore.

* Visio clara non comprehensiva.

2 The

2 The *Saints* shal have a perfect *transforming* sight of the glorious *person* of Christ, and the mystery of the *personal* union, *Rev.* 22. 4. *John* 17. 24. It is desirable to see Christ in the *flesh*: * Sir, we desire to see *Jesus*, *John* 12. 21. and again to see him *spiritually* in his Ordinances, walking in his *Garden*, and in the midst of his golden *Candlesticks*, *Cant.* 5. 1. *Rev:* 1. 13, 20. is exceeding aimiable. But O what will it be to see the Lord of *glory* in the fulness of his *glory*; to behold the *Father* in the *Son* by the light of the *Spirit* perfectly *immediatly* & uninterruptedly to all *eternity*. In this *Beatifica* Vision the Saints (who are *illiterate*, and weak in their knowledg now) shal perfectly know & see all *mysteries* of nature, Grace, and Glory, which are wrapt up in the *Scriptures*, or in any *humane* Creature or *Science*. Here we see God in the *creature*, the fountain in the streams, the *Cause* in the effects; but then we shal see all effects, products, streams in the *original* first cause and fountain of them; and this shal be immediatly upon the souls departure out of the body, *Eccles:* 12. 7. *Luke* 23. 43, 46. *Acts* 7. 59. *Phil:* 1. 23. *Rev:* 7. 14, 15.

2 *They shall see the person of Christ.*
* *So Augustine.*

3 As there wil be a glorious *Vision* of God as the chiefest Truth, which will perfect the *Understanding*, so likewise there shall be a perfect constant *fruition* of him as the chiefest good, which will perfect the *Will*: and now both the *Understanding* and the *Will* being elevated to the highest and most inlarged capacity (to take in the glorious Vision and fruition of God) that a created being can be raised up unto, we shall need no more, we shal crave no more; this will be true happiness and glory indeed; and til we *arrive* at this we are not perfectly *happy*, our rest is not glorious.

3 *The Wil shal enjoy God as the chiefest good.*

4 We shal have a perfect *ravishing* knowledg of and communion with the blessed *Angels*, and with all the Saints in the Church *Triumphant*: whereas now we know but a little (whatsoever some pretend) of the *nature*, *offices*, *operations*, *influences* of those pure *Angelical* Spirits being far above us, and very *mysterious*, we shall then know them *perfectly* and fully.

4 *We shall have a glorious communion with Angels & Saints.*

And for our communion with the *Saints* at present, alas, much of it is *selfish*, dull, low, and *carnal*, we know them much after the *flesh*, and but little after the *Spirit*; we converse rather with mens *gifts* and private opinions, *admiring* some persons, and *contemning* others, then with God and *Christ* in them; Besides, there are such *sad* and lamentable jealousies, divisions, evil surmizings, self-exaltings, strife and contention among the Saints at this day (arising from the *remainders* of pride, unbelief, and corruption) that their *communion* one with another is rendred very *uncomfortable*. But all these evils shal be done away and swallowed up in glory, where the *joy* and excellency of one Saint shal be the *joy* and excellency of another.

5 *Glory shall be put upon the body.*

5. Then *lastly*, for the *body* (which is now subject to many weaknesses, pains, and distempers, and so a clogg and hindrance to the *spiritual* actings of the soul,) it shal be at the Resurrection *impassible*, ful of *strength*, *activity*, *light*, and *glory*; It shal rise a *spiritual* immortal body, 1 *Cor.* 15. 42, 43. In a word, it shall be like to the *Glorious Body* of Christ, *Phil.* 3. 21. Heaven wil cure us of all our distempers.

1 Use.

This then should incourage poor sinners to come in to Christ the Lord of *Glory*: many *gape* after the dignities of this world, and delight to be brought into the presence of earthly *Princes*; but here is a heavenly *King* ready to entertain you, and to bestow a heavenly *inheritance* freely upon you: Remember what you *loose* if you gain not Christ; ye lose a *Kingdom*, a *Crown* of glory, the everlasting *Vision* of the God of *Glory*; you lose your own *immortal* soul, a *loss* which no other gain can countervail, *Mark* 8. 36, 37. Come in therefore and accept of the *Grace* and pardon of the Prince (as a poor condemned Rebel) and he will receive thee into his *Glorious* palace.

Objection.

But I cannot *imagine* that there should be such a *Glory* prepared for me who am a *vile* wretch: Tis too good news to be true; and besides

we

we see none return from the dead to tell us of it.

Ans: It is prepared for Christs *flock Luke* 12.32. for all that shall *beleeve* on him; Beleeve and it is thine; nay the *redeemed* ones of the Lord have a *right* to it by vertue of his death before they *beleeve*, *Rom* 5.10 2 *Cor:* 5 19 *Gal.* 4.6. but they cannot know & rightly improve it til they beleeve. *Answ:* 1.

Though these things be too great and glorious for thee to *receive*, (considering thine own demerit) yet they are not too great for the *glorious* God to give: as *Alexander* said to one of his favorites, *It becomes me who am a great King to bestow on thee this rich gift, though thou thinkest thy self unworthy of it.* Great *persons* delight to communicate great *Gifts.* 2

Obj. Again, Whereas ye say that none *return* from the *dead* to acquaint you with this *glory*, I *Answer*, *An Answer to that Obj. that none return from the dead.*

1 If you wil not *beleeve Moses* and the Prophets (nay I may add, *Christ* and his Apostles) neither would ye be perswaded if one should come from the dead, *Luke* 16.30,31. *Objekt: Answ:*

2 We must in this case live by *Faith*, and not by *sense*, 2 *Cor:* 5 7.

3 Some souls have *returned* again to their *bodies*, as *Lazarus*, *John* 11 44. *Jairus* daughter, *Luke* 8. 55. and those Saints that appeared to many in the holy *City*, at Christs *Resurrection*, *Mat.* 27.52, 53. But as concerning any *relation* they made of their *enjoyments* when their *souls* were seperated from their bodies the Scripture is silent, that we might not make any curious *Inquiry*, (to which mans nature is prone and inclinable:) *secret* things belong to God, *revealed* things to us, and to our children, *Deut:* 29.29.

Christ himself came down from *Heaven*, *Prov.* 8.30, 31. *John* 1.42. *Eph.* 4.10. and he tels us something in his Sermons of this *glorious* Inheritance, and so doth *Paul* who was wrapt up into the third *Heaven*; though he tels us not all, for he saw and heard things that were *unutterable*, 2 *Cor:* 12.4.

5 The *seperated* glorified *Spirits* have other work to do then to come down again into this *prison*: they are so happy, so taken up and ravished with the *Vi-*

sion and fruition of God that they are exalted far above the persons and things of this lower *visible* world. That man who is delivered out of *prison* and brought into a *glorious* Palace wil not willingly go to that *dungeon* where he was formerly in captivity. The *Devils* and wicked spirits may (by Gods permission) frequently assume bodies, and walk and converse here below (as perhaps they do at this day.) But for the blessed departed *Spirits* they are in a better and higher capacity, and have other work to do then to come again into this *prison*.

This *Doctrine* may be further applyed.

2 Use. Secondly, Is there such a Heavenly glorious *garment* prepared by God for us; Then let the people of God be hence exhorted to a *holy* Heavenly becoming conversation, seeing we shal be brought before the King in *raiment of Needle work*. O what *manner* of persons ought we to be, 2 *Pet.* 3. 11. how should we endeavour that we may be found *meet* for the glorious inheritance of the Saints in light? *Col.* 1. 12. The more *holy* men are, the fitter they are for Heaven which is a *holy* habitation, into which no *unclean* thing shal enter, *Rev.* 21 27. Let us therefore shake off all worldlines, drossines, bitternes of spirit, and seeking the great things of the world for our selves, and learn (in good earnest) to be *heavenly minded*, and to set our affections on heavenly things, *Col.* 3. 1, 2.

3 Use. Thirdly, This should teach us to *admire* the *love* of God who hath provided such a *garment* of glory, and given his Son to purchase it for us, *John* 3. 16. *Eph.* 1. 13. And in the sense hereof we should not a little *prize* the Lord Jesus & his *merits*, by vertue of which we are made *Heirs* of this glory, *Rom.* 8. 17. It must needs be a very *pretious blood*, the shedding whereof produceth such a *glorious* effect. If we do but consider what a vast *disproportion* there is between the *glory* of Heaven and our imperfect obedience, we shal renounce our own righteousnes as a poor Low empty thing, and never expect this *glory* as a *reward* of our works, but accept the same as the free gift of God, *Rom.* 6. 23. and the *reward* of Christs *obedience*.

When

When the *servant* comes home from his labour, *the Master saith not to him by and by, come and sit down to meat; much less doth he bid him go and possess his best house, moveables, and Jewel: as a reward of his dayes labour.* When we have done all that we can we are *unprofitable servants*, and fal short of our duty, much more of obtaining this glory as a *reward* of our obedience, *Luke* 17.7,8, *&c.* neither our doings nor sufferings are worthy to be compared with the glory that shal be revealed in the Saints.

Lastly, the thoughts of this excellent glorious *Garment* which shal be put upon the Saints should fortifie them against the fear of *death*; who would not be contented to go through a streit and narrow gate to the presence-chamber to converse with the King and be his favorite? who would not indure a little struggling with a spoiled enemy, being in the direct way to enjoy a *Crown?* Though the Saints may meet with a sharp *breakfast*, yet they shal have a *joyful* dinner; though a sharp storm rise upon them whilest yet they are at sea, yet they shal shortly be in the harbour of rest out of the reach of all their enemies. Let us be willing and ready to loose anchor, and to be *dissolved*, that we may ever be with Christ, which is *best* of all, *Phil.* 1.23. and in the mean time patiently wait for the Lords appearance: It wil not be long before our *General* come and set us at liberty, and carry us along with him. There is but a *paper-wal* between us and the Kings *Palace:* though it will be some trouble to the flesh to have this rotten wall knockt down, yet the very next *room* that we shal afterward enter into wil be the *Palace-Royal*, where we shal *ever be* with the Lord, 1 *Thes* 4.17. and with his *Angels*, and shall sit down with *Abraham*, *Isaak*, *Jacob*, *David*, *Peter* and *Paul*, and the general Assembly of the Saints, to our unspeakable joy and comfort. 4 Use.

Thus much of the former part of *Vers.* 14.
The *latter* part remaineth to be spoken of.

[*The Virgins her Companions that follow her shall be brought unto thee;*]

In these words there is an *amplification* of the Fathers promise to Christ; the former part of the *Verse* relating to the *whole* Church or mystical Body of Christ in general, and this *latter* part to each true Saint and Member of Christ in *particular*. The *Virgins* that follow the *Queen* shal be brought to the King in *raiment of Needle work*.

3 *Obs:* Hence we may *learn* two or three *Lessons*.

Each true Saint attends on the Church Universal.

First, That *each true Christian attends on the Church-Universal as the Hand maid attends on her Mistriss, and the daughter on her Mother*, Ga. 4. 26, 27.

The true Beleeve or spiritual souldier follows the great Army or *general* Assembly of the Saints, *Heb.* 12. 23. having spiritual invisible communion with the whole *Family*, *Eph.* 3. 15. whether triumphant in Heaven, or militant on earth; (imitating their *faith*, love, patience, and other christian-vertues) even from *Adam* to faithful *Abraham*, and from *Abraham* to the Saints that last departed, or that live on the earth at this day, *Rom.* 4. 16, 23, 24 *Heb.* 11. *Heb.* 13. 7.

From this we may draw one or two *Corrolaries*.

1 *Corrol:* First, That the sincere Beleever, though he be weak, and but as a little *toe* or finger, doth yet contribute to the advantage and compleating of the whole *body*, so that he cannot wel be wanting, 1 *Cor.* 12. 14, 15, 16, 17, 18, 21, 22. The highest and most excellent Christian cannot say *I* have no *need* of thee: The *Queen* wil not be without any of her true *companions*: As it is in the body *natural*, so it is in the Church of Christ, or body *mystical*; all the members being fitly joyned together and *compacted* by that which every joynt *supplieth* according to the effectual working in the measure of every part, maketh *increase* of the body to the edifying of it self in *love*, *Eph.* 4. 16 *Col.* 2. 19.

2 *Corrol:* Secondly, That Virgin Christians whether they be members of this or that particular *Church*, or not, joyned to any particular Church, should seriously remem

remember and improve their *relation* to the great and general *Society* of the people of God; no particular relation whatsoever should hinder the *Virgins* from waiting upon the *Queen*, and performing their duty to her. But this was formerly urged from *Vers.* 9. and therefore I pass it over.

Again we may further *Observe*,

3 *Obs. Such as are real companions with the Church here, shal be companions with her in glory.*

That such as are true companions with the Church here, and follow her in her faith, patience, &c. shall be also companions with her in Glory.

The *Virgins* her companions that follow her shall also be brought to the *King*.

Not every *member* that holds visible communion with the Church in Ordinances, and partakes of some spiritual sapp and influence, whereby he is enabled to perform duties (for the edifying of the body (which a Hypocrite or Temporary may do, *John* 15. 2. *Mat.* 13. 20, 21. *Heb: 6:* 4, 5, 6.) But they that have *real* communion by grace with Christ and his members, and are *spiritually* ingrafted into Christ as their *root*, though they be but weak, and follow the *Lamb* slowly, yet being in the number of the *wise Virgins* they shal be brought to the King in *raiment* of needle-work.

Of degrees of glory.

Whether there shal be *degrees* of glory in Heaven is a dispute amongst many; but it matters not much. *Dan.* 12, 3. with other Scriptures are alledged for it, but *Mat:* 13. 43. with other *Texts* are alledged against it; howbeit if *we grant* that there shall be *degrees* of glory, yet let us take these two *cautions* along with us.

Two Cautions.

First, That the *degrees* of glory are not *grounded* upon the good works (as the degrees of hel-torments are upon the *evil* works) of men, but only upon Gods meer *Grace* and good pleasure, who as he is pleased to give more faith and love, so he may as freely impart more glory to one Saint then to another. 1 *Caution.*

Secondly, The glory of one will be the *Glory* of another; so that there shall be no cause of complaint, envy or strife among them; every vessel shal be as full as it can hold. 2 *Caution.*

Again

Again, the *Churches companions* are here described to be *Virgins*, and this Song is called the *Song of the well-beloved Virgins*; alluding to those *Virgins* that used to attend on, and sing to the *Bridegroom* & Bride.

Hence *Note*,

5 Obs. *True Christians are chaste Virgins,*

That all true Christians (who wait on the spiritual Bridegroom and Bride) are Virgins for their spiritual chastity. Virgins without *number* wait upon them, *Cant:* 8.6. every one hath a *Virgin-like* disposition.

Indeed we finde in the *parable*, *Mat.* 25. that there are two sorts of *Virgins* in the visible Church, the wise ones and the foolish; these as wel as the other have *Lamps*, (i: e.) *Gospel-light* in their Understandings, and are purged from gross *defilements*, waiting also for the coming of the *Bridegroom*; so that there seems to be no difference between them til the *Bridegroom* come, no more then between the guests at the *feast*, *Mat.* 22. 11, 12. But the appearance of the Lord and Master wil discover and *uncase* the most subtil refined *Hypocrite* that is, *Mal:* 3.2.

Qua:

Qua: How and *wherein* doth it *appear* that the Churches true *Companions* are chaste *Virgins?*

Answ.

Ans: 1 They are such as are *single-hearted*, not having a heart and a heart, not parting stakes between Christ and the world, Christ and a lust.

1 *They have a single heart.*

2 They are *chaste* in their desires after and affections to Christ the spiritual *Bridegroom*, *John* 3. 28, 29, 30. whose name is as Ointment poured forth, therefore do the *Virgins* love him, *Cant:* 1. 3. they desire none, they love none in comparison of him.

2 *They are chast in their affections.*

3 *Chaste in their principles.*

3 They are *chaste* in their Principles and judgements; having the spirit of a *sound minde* and judgement as wel as love, 2 *Tim:* 1.7. *Phil.* 1.9. They keep close to the *simplicity* of the Gospel of Christ (which is adulterated by others, 2 *Cor:* 11. 2.) both in *Justification* and sanctification; so that they wil not suffer any creature to lodge with Christ as his *Corriual*,

The

4 They are *chaſte* and Virgin-like in their practiſe and *converſation*, thoſe that ſtand with the *Lamb* on *Mount Sion* and follow him do not defile themſelves with *Women* (i: e.) with *corrupt* worldly antichriſtian Doctrines, practiſes, *Intereſts*, for *they are Virgins*, *Rev.* 14. 4. 4 *In their practiſes.*

Laſtly, *Chaſte* in their *ends* and aims, therefore the *Spouſe* is deſcribed as having *Doves* eyes, *Cant.* 1. 15. and 1. 4. and 4. 1. (to wit) a ſingle eye and reſpect to the *glory* of Chriſt; the fooliſh Virgins though they have ſome ſpiritual gifts and aſſiſtance from Chriſt, yet their ends riſe no higher then ſelf in their moſt glorious performances, *Iſrael* is an empty vine, he bringeth forth *fruit to himſelf*, *Hoſ:* 10. 1. When you *faſted* and mourned, did you at all faſt and mourn unto me, *even unto me* (ſaith the Lord) *Zach:* 7. 5, 6? but the *chaſte* wiſe Virgins as they bring forth fruit by and from *Chriſt* as their ſpiritual *Husband*, root, and principle, ſo for him and to him as their end, ſee *John* 15. 2, 4, 5. *Phil.* 1. 11. *Rom.* 7. 4. *Gal.* 2. 20. 1 *Cor:* 15. 10. 2 *Cor.* 12. 2. *Phil.* 4. 13. *Col.* 3. 17. 5 *In their ends.*

To apply this,

First then, let us *ſeriouſly* look to it that we (who profeſs our ſelves to be the Churches companions) be found wiſe and *chaſte* Virgins, having not only *Lamps* (i: e.) ſpiritual light, knowledg, gifts and parts, but *oyl* in our *Lamps*, *oyl* enough, *veſſel* oyl, fountain oyl, true faith working by love to Chriſt and his Saints, *Gal.* 5. 6. The *King* or Bridegroom is coming, he wil ſhortly lay the *Ax* to the *root* of the Tree, and diſcover them that ſay they are Chriſtians and are not, *Rev:* 2. 9: he wil try us to purpoſe whether we be *Virgins* in deed and in truth, or only in word and pretence; and O what a dreadful terrible *cry* will there be at midnight among the fooliſh Virgins, *Mat:* 25. 6. 1 Uſe.

Secondly,

2 Use. *Secondly*, *Watch*, watch, (ye that are the people of the Lord,) I say again *watch* and pray; there is an hour of *blackness* and darkness and Temptation come upon this *Generation*, The Devil is at work, and rageth exceedingly (though we see him not) because his time is but short, *Rev.* 12.12. and his great design is to *deflour* the *Virgins*, to draw their hearts from Christ, and his despised Truth, Cause, and Interest, and to make them commit folly (even at *mid-da* when the *sun* shineth) with the *lust* of the *flesh*, the lust of the *eyes*, and the *pride* of life, which are *not of God but of the world*, 1 *John* 2.16. Therefore we had all need *watch* and pray that we may not fall into *Temptation*, many who seemed stronger then we have committed *spiritual Whoredom*, and are ensnared with the evils of the times. O (my dear Brethren) let us endeavour to keep our Virgin garments *pure* and unspotted til the coming of the *Bridegroom*, who will hasten his appearance.

VERS.

VERS. XV.

With gladneſſe and rejoycing ſhall they be brought: they ſhall enter into the Kings Pallace.

THis *Verſe* coheres with the former, and is a continued ſpeech of the glory and happines of the *Spouſe* of Chriſt, which on all hands ſhall be accompanied with exceeding gladneſſe and rejoycing, repreſented here by the entertainment of the *Bride*, who on the day of marriage was received with great joy, eſpecially by the *Bridegroom* and his friends or companions; as the cuſtome was among the *Hebrews* (to which this refers) who did exceedingly rejoyce on the day of *marriage*, when the *Bride* was brought to the *Bridegroom*, as appeareth by three things. *

Great joy among the *Jewes* at their Marriages.

1 They had their *Marriage feaſt*, which ordinarily laſted *ſeven* dayes, *Judges* 14. 17.

2 The houſe of *Marriage* was called *Bethhillula*, the houſe of prayſe and rejoycing; and

3 Their *Marriage* Song *Hellulim*, the Song of praiſe, which was ſung by the *Bridegrooms* intimate friends and Companions, who are called the Children of the *Bride-Chamber*, Mat. 9. 13, 15. In which *Song* they had theſe words, *Let there be the voyce of joy and gladneſſe, the voyce of the Bridegroom and the Bride. The voyce of exultation in the Bride-Chamber is ſweeter then any Feaſt.* See *Jer.* 33. 11.

* See *Weems Synagog. Cap.* 6. *para.* 11. *Diatr.* 2. *p.* 190, 191.

Goodwin Moyſ. and Aaron, lib. 6. *cap.* 4. *p.* 285.

Thus we ſee the *Bride* on the day of marriage among the *Jewes* was received with great joy by the *Bridegroom* and his friends, *John* 3. 29. But eſpecially the Kings *Bride* or Wife, for this of all marriages was accompanied with moſt joy and *exultation*; and hereby the Holy Ghoſt doth illuſtrate the mutuall joy of the ſpirituall *Bride-*

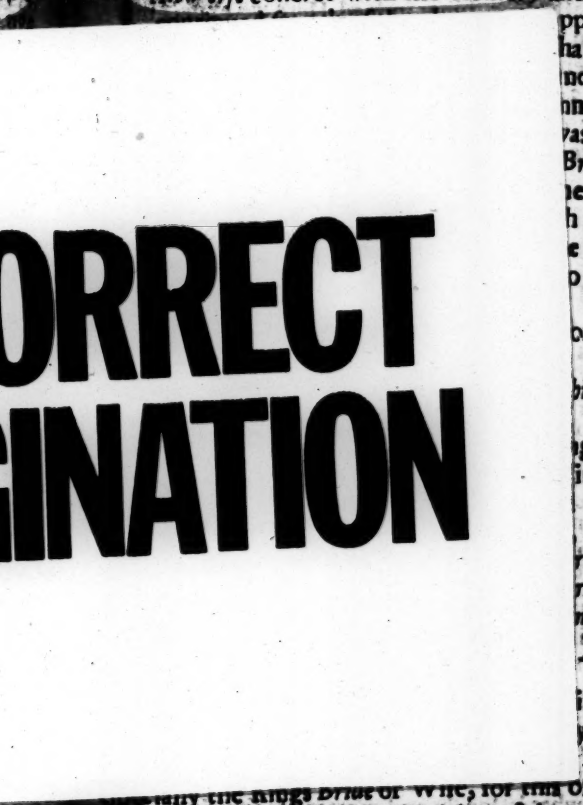
2 Uſe. *Secondly, Watch*, watch, (ye that are the people of the Lord,) I ſay again *watch* and pray; there is an hour of *blackneſs* and darkneſs and Temptation come upon this *Generation*; The Devil is at work, and rageth exceedingly (though we ſee him not) becauſe his time is but ſhort, *Rev.* 12.12. and his great deſign is to *deflour* the *Virgins*, to draw their hearts from Chriſt, and his deſpiſed Truth, Cauſe, and Intereſt, and to make them commit folly (even at *mid-da* when the *ſun* ſhineth) with the *luſt* of the *fleſh*, the luſt of the *eyes*, and the *pride* of life, which are [illegible] *of God but of the* [illegible] all need *watch* a[illegible] *Temptation*; man[illegible] committed *ſpiri*[illegible] the evils of the [illegible] endeavour to ke[illegible] ſpotted til the c[illegible] haſten his appear[illegible]

INCOR
PAGIN

VERS. XV.

With gladnesse and rejoycing shall they be brought: they shall enter into the Kings Pallace.

His *Verse* coheres with the former, and is a
ppines
hall be
nd re-
nment
vas re-
Bride-
ne cu-
h this
e day
o the
ordi-
hillu-
ng of
inti-
the
15.
re be
ride-
n the
Jer.
iage
y by
But
ally the Kings *Bride* or Wife, for this of all
Marriages was accompanied with most joy and *exultation*; and hereby the Holy Ghost doth illustrate the mutuall *joy* of the spirituall *Bride-*
groom



Great joy among the *Jewes* at their Marriages.

* See *Weems Synagog. Cap. 6. para. 11. Diatr. 2. p. 190, 191.*

Goodwin Moys. and Aaron, lib. 6. cap. 4. p. 285.

ORRECT
GINATION

2 Use. *Secondly, Watch, watch,* (ye that are the people of the Lord,) I say again *watch* and pray; there is an hour of *blackness* and darkness and Temptation come upon this *Generation*; The Devil is at work, and rageth exceedingly (though we see him not) because his time is but short, *Rev.* 12.12. and his great design is to *deflour* the *Virgins*, to draw their hearts from Christ, and his despised Truth, Cause, and Interest, and to make them commit folly (even at *midda* when the *sun* shineth) with the *lust* of the *flesh*, the lust of the *eyes*, and the *pride* of life, which are *not of God but of the world*, 1 *John* 2.16. Therefore we had all need *watch* and pray that we may not fall into *Temptation*; many who seemed stronger then we have committed *spiritual Whoredom*, and are ensnared with the evils of the times. O (my dear Brethren) let us endeavour to keep our Virgin garments *pure* and unspotted til the coming of the *Bridegroom*, who will hasten his appearance.

VERS.

VERS. XV.

With gladnesse and rejoycing shall they be brought: they shall enter into the Kings Pallace.

THis Verse coheres with the former, and is a continued speech of the glory and happines of the *Spouse* of Christ, which on all hands shall be accompanied with exceeding gladnesse and rejoycing, represented here by the entertainment of the *Bride*, who on the day of marriage was received with great joy, especially by the *Bridegroom* and his friends or companions; as the custome was among the *Hebrews* (to which this refers) who did exceedingly rejoyce on the day of *marriage*, when the *Bride* was brought to the *Bridegroom*, as appeareth by three things. *

Great joy among the *Jewes* at their Marriages.

* See *Weems Synagog. Cap. 6. para. 11. Diatr. 2. p. 190, 191.*

1 They had their *Marriage feast*, which ordinarily lasted *seven* dayes, *Judges* 14. 17.

2 The house of *Marriage* was called *Bethhillula*, the house of prayse and rejoycing; and

3 Their *Marriage* Song *Hellulim*, the Song of praise, which was sung by the *Bridegrooms* intimate friends and Companions, who are called the Children of the *Bride-Chamber*, Mat. 9. 13, 15. In which *Song* they had these words, *Let there be the voyce of joy and gladnesse, the voyce of the Bridegroom and the Bride. The voyce of exultation in the Bride-Chamber is sweeter then any Feast.* See *Jer.* 33. 11.

Goodwin Moys. and Aaron, lib. 6. cap. 4. p. 285.

Thus we see the *Bride* on the day of marriage among the *Jewes* was received with great joy by the *Bridegroom* and his friends, *John* 3. 29. But especially the Kings *Bride* or Wife, for this of all marriages was accompanied with most joy and *exultation*; and hereby the Holy Ghost doth illustrate the mutuall joy of the spirituall *Bride-*

groom and Bride. Hence Obſerve.

1 *Obſerv.* That there will be unſpeakable joy when the Saints are received into the Kings Pallace.

That when all the people of God that have lived from the beginning to the end of the world, are gathered together, and received into glorious manſions, there will be unſpeakable joy and gladneſſe.

This will be as the joy of *Harveſt*, this will be a feaſt of fat things indeed. Here we expect more then yet we enjoy, here we groan under many diſtempers, but then all *tears* ſhall be wiped away, *Iſa.* 25. 8. *Rev.* 7. 17. *Sorrow and ſighing ſhall for ever ceaſe*, Iſa. 35. 10. There ſhall be no more cauſe of mourning or complaining.

[*With joy and gladneſſe ſhall they be brought*, &c.]

The whole *Company*, God and Chriſt, the bleſſed Angels and Saints, will all rejoyce, there will be a generall joy as at a *Marriage* feaſt.

1 God himſelf willbe glad of their company.

Firſt, God himſelf will infinitely rejoyce in and over his people whom he made for himſelf. He might well have been without us (being perfectly bleſſed happy and glorious in and of himſelf) before we had a being he rejoyced infinitly in himſelf, and if we had never been born he would have been as perfectly bleſſed as now he is. Saints and Angels, nay the *humane* nature of Chriſt add nothing to his perfection; but now having ſet his love upon us, and taken us into *fellowſhip* with himſelf, he delighteth in us, and rejoyceth over us, and that with ſinging, even in this life, *Iſa.* 65. 19. *Zeph.* 3. 17. And if it be ſo now, how will it be when his *Jeruſalem* is fully tranſlated into *Heaven*, and hath nothing in her but what is lovely and matter of rejoycing. The Saints ſhall be as *Jewells* made up, *Mal.* 3 17. A Jewel muſt be polliſhed and ſet in gold that it may ſhine forth brightly; now the Saints are

Jewels,

Jewels, but rough and unpolliſhed; God will make up theſe *Jewels*, and ſet them in *gold*, and put a luſtre upon them.

Secondly, Chriſt (who is clothed with our Nature fleſh and blood) will alſo rejoyce over his *Bride* with exceeding joy in beholding the bleſſed fruit of the *travaile* of his ſoule, *Iſa.* 53. 11. The glorious iſſue of his Incarnation, Sufferings, Reſurrection, Interceſſion, Victories, having ſweat great drops and clods of *blood*, and endured unſpeakable *agonies* in his ſoule, that he might bring many *Sons* to glory, *Mat.* 26. 38. *Mat* 27. 46. *Heb.* 5. 7. *Heb.* 2. 10. O what a merry meeting, what intercourſe of raviſhing joyes and heavenly unmixed delights, will there be between Chriſt and his *Spouſe*! A *woman* doth greatly rejoyce (notwithſtanding her painfull travaile) when ſhe hath brought forth a *Man-ehild*, John 16. 21. yea, the more painfull her travaile hath been, the more joyfull and acceptable will her *iſſue* be to her. 2 Chriſt will infinitly rejoyce in the Saints.

Every one delighteth in the proſperous *iſſue* of his labours. *Moyſes* (that man of God) having travailed long, and undergone many dangers with and for the *Iſraelites*; and the Apoſtle *Paul* having been in ſpirituall *travaile* once and again with the *Galathians*, Chap 4. 19. did rejoyce exceedingly to ſee the *fruit* of their labours; and ſo (no doubt) it is with other *fruitfull* men.

But *Chriſt* much more will rejoyce to ſee the bleſſed *fruit* of his labours and ſufferings. Chriſt loves his own with an *infinite* love, and therefore he will rejoyce in them with an *infinite* joy: *Come ye bleſſed of my Father, O come and inherite the Kingdome prepared for you*, Mat. 26. 34. The joy (as alſo the ſufferings) of Chriſt *perſonall*, are compleat already, but the ſufferings and happines of his Members doe contribute to the filling up of the ſufferings and joy of Chriſt *Myſticall* (the Church being his *body*, the *fulneſſe* of him that

3 The Angels will exceedingly rejoyce in the Saints.

filleth all in all) *Col.* 1. 24. *Ephes.* 2. 23.

Thirdly, The *Angels* of God who are appointed to gather the Elect from the foure Quarters of the world, *Mat.* 24. 31. will entertaine the Saints with unspeakable *rejoycing*. *Angells* are strong, excellent, sweet, wise, loving, amiable, heavenly, delightfull *spirits*, they are chief *Princes* above all the Princes of the earth, 2 *Sam.* 14. 20. *Psal.* 103. 20. *Dan.* 10. 13. *Col.* 1. 16. and there is an *innumerable company* of them, *Heb.* 12. 22. *Dan.* 7. 10. They now delight to pry into the *mystery* of mans redemption by *Christ*, 1 Pet. 1. 12. *To them* is made known *by the Church*, the *manifold wisedome* of God in this *Mystery*, Ephes. 3. 10. And though Christ who took not on him the nature of Angels, but the seed of *Abraham*, *Heb.* 2. 16. did not by his death *satisfie* for the elect *Angels* (who had no sin to be expiated) yet by him they are confirmed in their blessed estate (he being head of *Angells* as well as of men, *Col.* 2. 10.) If now the blessed Angels *stoop* down with delight to look into the *mystery* of our Redemption, they will surely rejoyce exceedingly when the Redeemed ones of the Lord are brought to everlasting glory.

'Tis their businesse now to *preserve* the Saints from the rage of evill *Angels*, and wicked men; to direct and comfort them, and to watch over their soules and bodies, *Deut.* 33. 3. *Zach.* 14. 4. *Mark* 1. 13. *Rev.* 5. 11. *Heb.* 1. 14. *Psal.* 91. 1, 11. *Mat.* 18. 10. As the *embroydered* Cherubims did environ the *Tabernacle*, so doe these heavenly spirits *Guard* the Saints here, *Exod.* 26. 1. *Dan.* 4. 14. *Psal.* 34. 7. 2 *Kings* 6. 17. *Gen.* 32. 1, 2. *Dan.* 10. 20. *Psal.* 35. 1, 5, 6. *Mat.* 6. 10. and carry their soules, when they depart out of their bodies, into *Abrahams* bosome, *Luke* 16. 22.

If they *rejoyce* now when a poor sinner is converted, *Luke* 15. 10. then much more when the converted sinner is glorified; yea, when the generall *Assembly* of all the Saints shall meet together

ther in *Heaven*, and be glorified for ever both in soule and body. *Then shall they be brought with gladnesse and rejoycing.*

Fourthly, As God and Christ will infinitly, and the Angels exceedingly rejoyce in the company of the Saints Triumphant, so the Saints will greatly rejoyce in their glorious *communion* with God, and Christ, and the blessed *Angels*, as the *Bridegroom* will rejoyce in his *Bride*, so the Bride will rejoyce in the Bridegroom. The Lord in this life will create *Jerusalem* a rejoycing, and his people a joy, *Isa.* 65. 18. she shall *greatly rejoyce* in the Lord who hath clothed her with the *Garments* of salvation, as a *Bridegroom* decketh himself with Ornaments, and as a *Bride* adorneth her self with Jewels, *Isa.* 61. 10. *Christ* the *Bridegroom* would have his people greatly *rejoyce* in him, whilst they abide here, *John* 15. 11. *John* 16. 22. *John* 17. 13. 1 *John* 1. 4. But then the Joy of the Lord shall perfectly abide in them, and their Joy shall be full. *I will see you again*, (saith Christ) and your hearts shall rejoyce, and your joy *no man shall take from you*, John 16. 22. And O what unspeakable mutuall rejoycing will there be at that day between *Pastor* and people, between the *faithfull* Preachers of the Gospel, and those soules who were converted by the blessing of God upon their labours; these are their joy and *Crown* now, *Phil.* 2. 2, *Phil.* 4. 1. 1 *Thess.* 2. 19, 20. 3 *Ep: John* 4. but much more then.

4 The Saints will exceedingly rejoyce in communion with God and Christ, and the Angels.

First then, this may serve to *Comfort* and support the Saints, who now mourn in *Sion*: Their sorrow shall be turned into Joy, God will give them *beauty* for ashes, *the Oyle of joy for mourning*, and *the Garment of praise for the spirit of heavinesse*, Isa. 61. 3. He that soweth in *tears*, shall reap in *joy*; he that goeth forth and weepeth bearing precious seed, shall doubtlesse come again with *rejoycing*, *bringing his sheaves with him*, Psal. 126. 5, 6. Mat. 5. 4. It may be before this *Generation*

1 *Use.*

passe away, the Church shall be made the joy and praise of the whole earth; however the soule shall surely be filled with the *fullnesse* of joy, when it is brought by *Angels* into the Kings presence, and therefore we should call and cry incessantly, *Come Lord Jesus, come quickly*, Rev. 22. 17.

2 *Use.*

Secondly, The thoughts of this generall concourse and meeting of all the Saints in Joy and gladnesse, should mitigate the present affliction that lyes upon us by reason of our divisions, scatterings, envyings, strange and unbrotherly carriage one towards another. All the scattered divided ones of Christ (notwithstanding their odd foolish humours and passions) shall be gathered together into one place; *Heaven* will hold us all, by what names or Titles soever we be now distinguished, we shall meet with joy and gladnesse in our fathers House. Though now the *Saints* are so strange and shy one of another, that they will scarce meet to *pray* or speak together, yet they shall be better acquainted when they come to Heaven.

As it followeth.

[*They shall enter into the Kings Pallace.*]

The *Psalmist* here in the *Type* alludes to the *Princesse* being brought in great pomp and magnificence into the *Pallace Royall*, where the King with his *Royall* Attendants stand ready to receive her.

By the *Kings* Pallace is meant the *third heaven*, 2 *Cor.* 12. 2. that which is called *Cœlum Empyreum*, which is the *Throne* of God, the place and habitation of the blessed Saints.

2 *Observ.* God hath created a glorious Pallace for his Saints.

We may hence *Note*.

That the Lord hath erected a glorious Pallace for his Saints to be brought unto, and to abide in.

There

There are *two* rich *Pallaces* mentioned in this Pſalm.

1. The one an Ivory Pallace, *verſ.* 8. whereby is ſignified the Aſſemblies of the Saints, and Ordinances of Divine worſhip, in which the Lord manifeſts himſelf *graciouſly*. Here the preſence of the Lord is ſweet and *amiable*, Cant. 1. 8. Pſal. 84.

2 The other *Pallace* is mentioned in this 15 Verſe, and it is a Pallace of glory, a *Pallace* more bright and ſplendid then the fineſt gold, glorious Manſions, *John* 14. 2.

Now this *Pallace* may well be ſaid to be *erected* by God himſelf, and to be exceeding *glorious*, for theſe *Reaſons*.

1 This Pallace is prepared by God.
2 Purchaſed by his blood.
3 Chriſt hath poſſeſſed it for us.
4 Hath given us the pledge of it.
5 God will put us ſhortly in poſſeſſion of it.
6 The glorious preſence of God is the beauty of this Pallace.

Firſt, Becauſe the Lord hath *prepared* it, *Mat.* 25. 34. 1 *Cor.* 2. 9. *Heb.* 11. 16. *John* 14. 3.

Secondly, It is *bought* with Gods own money, purchaſed with his blood, *Epheſ.* 1. 14. *Acts* 20. 28. *Heb.* 9. 14.

Thirdly, The Lord Jeſus as our head and forerunner hath taken poſſeſſion for us, and in our ſtead, *Eph.* 2. 6. *John* 14. 3, 4. *Heb.* 6. 20.

Fourthly, God hath given us the *pledge* ſeale and earneſt of it, by his Spirit dwelling and working in us, *Gal.* 4. 6. *Epheſ.* 1. 13. *Epheſ.* 4. 30. *Rom.* 8. 16. So that we have already the firſt fruits of *glory*.

Fifthly, The Lord will ſhortly give us the full *poſſeſſion* of this glorious Pallace in our own perſons, *Luke* 12. 32. *John* 17. 24.

Sixthly, God himſelf is the *beauty* and glory of this *Pallace*, Rev. 21. 22, 23. Rev. 22. 5. Where the *King* is, there is the Court; the preſence of God makes *Heaven* to be Heaven indeed.

I had rather (ſaith *Luther*) were it poſſible, be with *Chriſt in Hell*, *then in Heaven without him*.

This glorious *Pallace* which the moſt Eagle-eyed

eyed *Philoſophers* were ignorant of, is frequently mentioned in Scripture, 2 *Cor.* 5. 1. *Heb* 11. 10. *Heb.* 13. 14. *Heb.* 12. 22. *Luke* 23. 43. 1 *Kings* 8. 27.

The Excellency of this Pallace is further ſet forth by three things.

The excellency thereof appeareth in *three* things.

1 It is far above the *viſible* Heavens, *Epheſ.* 4. 10. *Epheſ.* 1. 3. *Heb.* 7. 25. being the *third* heaven, or heaven of heaven. The *Region* of the ayr to the *Moon* is the firſt *Heaven*; from the Moon to the higheſt *Stars* is the ſecond *Heaven*; and the Heaven above the higheſt Stars is the habitation of God (whom yet the Heaven and Heaven of Heavens cannot contain, 1 *Kings* 8. 27.) and of the glorified Saints, and this we call the third *Heaven*. Into this the Apoſtle *Paul* was rapt up in a ſpirituall extaſie, 2 *Cor.* 12. 2. Into this *Enoch* was tranſlated, *Heb.* 11. 5. and *Elias* taken up in a fiery Chariot, 2 *Kings* 2. 11. The naturall *eye* cannot behold this glorious *Pallace*, it muſt be known by *Divine* Revelation.

2 This third *Heaven* was immediatly created by God himſelf, without any *preexiſtent* matter or principle, and therefore is *incorruptible*, undefiled, and fadeth not away, 1 *Pet.* 1. 4. 2 *Cor.* 5. 21. though in compariſon of the pure *Eſſence* of God, the very Heavens and Angels have no purity in them.

3 It is *bright*, ſhining and tranſparent. All the beauty of the viſible *Heavens* (which yet far excells the moſt beautifull things on Earth) all the *reſplendency* of the very quinteſſence of Gemms, Mettals, Pearls, precious ſtones, are not comparable to the beauty of this *Pallace*. The Grand *Seignors Seraglio*, the Pallace of the *Roman Emperor* (when *Rome* flouriſhed) was but a *Dungeon* to this; yea the inward part of *Solomons* Temple, which was of the fineſt gold, was but a ſhadow of this glorious *Pallace*; it is *large* and ſpatious, here's room enough for *millions* of Saints *John* 14. 2. *Rev.* 21. 16. It is alſo *pleaſant* and delightfull,

delightfull, free from all evill, full of all good, a proportionable object (as one well observes) to a *glorified* eye, a suitable habitation for a glorified body. Let me for ever behold and abide in this *Pallace*, and then it matters not if I never see those rich *glorious Pallaces* of the Princes of this world, which some *Travellers* speak of. *Norton. Orth. Eva. pag.* 344.

BE exhorted both rich and poor to entertain serious thoughts and *meditations* of this glorious *Pallace*, which is far above the *visible* Heavens, and therefore must be *contemplated* with a spiritual eye. And 1 *Use.*

First, For such as abound in the things of this world, as pleasant Houses, Lands, Gardens, Orchards, and other delights, alas what are all these thy enjoyments being compared with the whole earth, so far as it is known (for a great part of it is not yet discovered) let the rich man see his Lands and Houses in the Map of the world if he can; and yet the whole Earth is but as a little pins point to the second Heaven, and that but as a *little point* to the *third* Heaven; why therefore wilt thou set thy heart upon such a poor trifle as a little Earth, or clay, which shall shortly be consumed? When we walk in pleasant Pastures, and Gardens, or in the Courts or *Pallaces* of Princes, we should seriously meditate on this heavenly glorious *Pallace*, that we may not dote on these earthly things. We are but strangers here below, our house, our home is above the *visible* Heavens. There is much beauty in the *Sun*, and in the Firmament when it is bright and clear, and *bespangled* with the Stars of Heaven; but there is a *Heaven* above these *Heavens*, which we must ascend up unto.

Secondly, Let not the poor Christian be discouraged; perhaps thou hast not in this world a mansion or house to put thy head in; thus it was with thy Lord and Master; *The Foxes have holes, and the Birds of the aire have nests, but the Son of man*

man hath not where to lay his head, Mat. 8. 20. What then? thou haſt a houſe in Heaven, a glorious *Pallace*, which thou ſhalt ſhortly enter into. Who would think much to abide a little while in a poor Cottage, or in the open field, without a houſe, being aſſured that ere long he ſhall poſſeſſe a *Royall Pallace?* We *faint not* whilſt we doe not look at the things that *are ſeen*, but at the things that *are not ſeen*, 2 Cor. 4. *laſt*. Were we more aſſured of our intereſt in this *Pallace*, we ſhould leſſe deſire an intereſt in the Pallaces and Courts of the Princes of this world.

2 *Uſe.* *Again*, This Doctrine may help to fortifie us againſt a ſtrong *Deluſion*, namely that *Heaven* doth not at all admit of a *locall* conſideration. Some will boldly tell us that there is no *Heaven* nor Hell but what is *within* them (the ſame men caſt away the Offices, word, and Ordinances of Chriſt as empty ſhadowes) This is a great deluſion; indeed were it poſſible to live in the *Pallace* of heaven, and to have no *ſpirituall* light within, it would be uncomfortable.

Oecalampadin, a little before his death, being aſked whether he would have a light, clapt his hand on his breaſt, and ſaid, *Here is a light within.* But this may very well conſiſt with the *locall* conſideration of heaven; and that there is ſuch a place as the *third heaven*, no man will dare to deny, that makes conſcience of the Divine *Authority* of the Scriptures.

A twofold Meditation. I ſhall ſhut up this *Diſcourſe* of the *glory* of heaven, from the 14 and 15 Verſes, with a two-fold Meditation. The one of our true *ſpirituall* Reſt, and the other of the *beatificall* viſion of God.

1 *Medita.* Of the ſoules Reſt.

I. *A Meditation of the true Reſt of the ſoule, and the vanity of all other Reſts.*

Why art thou caſt down (O my ſoule) why art

art thou *diſquieted* within me; Truſt and reſt in his *love* who is love it ſelf. God himſelf reſts in his *love* to thee, *Zeph.* 3. 17. and therefore well may his love be thy *reſt*. The *tearm* of all motion is *reſt*, every thing moves to its Centre; God in Chriſt is the *Centre* of a gracious ſoule.

The *Jewes* * have a note from the name *Jehovah*, that the letters of this name are *Literæ quieſcentes*, in which there is a Myſtery, becauſe all our *Reſt* is in God. They that ſeek for ſatisfaction in ſenſitive delights, goe out from God, as Rivers from the Fountain, and ſo as the Prophet ſpeaks, forget their *reſting place*, Jer. 50. 6.

The *ſoule* of man is more worthy then all outward things, and therefore cannot find *reſt* in them, as being far below her; nay, the more ſhe ſeeks for *reſt* in theſe things, the fuller of trouble and anxiety ſhe is: Theſe are but finite and tranſitory, but the ſoule is an *immortall* ſubſtance, and deſireth an *infinite* good.

Why ſhouldeſt thou (O my ſoule) ſeek the living among the dead? The riches of this world are without us; pleaſures belong onely to this life, honour is a vain uncertain thing (eſpecially in our times) That which muſt ſatisfie the ſoule which was created for eternity, muſt be a ſpirituall, durable, everlaſting good, and that is onely God himſelf. *Return* therefore to thy *reſt O my ſoule, for the Lord hath dealt bountifully with thee*, Pſal. 116. 7. The Lord hath made the *ſoule* for himſelf, and it will not be *quiet* till it return to him. *

Every Creature moves to its place and *Centre*; the *vegetative* and the *ſenſitive*, and the *rationall* Creatures move to thoſe objects which are ſutable to their natures. Thus it is with an enlightened renewed ſoule; man came from God, but doth not *return* to God till he partake of a new Divine nature; he runs up and down as it were in a Circle, and hath no *regular* direct motion to God as his *reſting* place.

The

* See Mr. *Bur. Moyſ. Choy. cap.* 47. *pag.* 614. This Name is firſt mentiond *Gen.* 2. 4. when God had finiſhed all his works and reſted. It conſiſteth only of letters of reſt (as the Hebrews call them) to ſhew that there is no reſt till we come to *Jehovah*, and that in him we may ſecurely reſt. *Leigh. Crit. Sac. p.* 56.

* *Domine fecisti nos pro te & mavietum eſt cor noſtrum donec veniat ad te.* Auguſt.

No true rest in our owne righteousnes.

The poor soule is like *Noah's* Dove, which cannot rest till it come into the *Ark*. *He that believeth enters into rest*, Heb. 4. 3. Many seek rest in their own *Righteousnesse* and performances, but it is not *Moyses* but *Ioshua*, not the *Law*, but Christ in the Gospel, that gives rest. *Come unto me all yee that labour, and are heavy laden, and I will give you rest*, Mat. 11. 28. There must not only be a *thirsting* after, but a coming to the water of life. The soul is filled with *peace* and rest in believing. Christ is an adequate object for a poor troubled soule to *rest* upon. In his righteousnesse she *rests* against sin, in his wounds (hiding her self in the clefts of this Rock, *Cant.* 2. 14. *Isa.* 2. 10.) she *rests* against the wrath of God, in his satisfaction she *rests* against the terrors of the Law; in his victories she *rests* against the accusations of Satan, and the *misgivings* of conscience; in his Resurrection and intercession she *rests* against the fear of death and mortality; in him she is more then a *Conqueror* over sin, Satan, death and Hell.

We are not yet entred into perfect *Rest*, because we doe not enjoy the Lord fully. Perfect *fruition* of the object beloved, will bring to the soule perfect *Rest*. The *will* desires more, longs after more then yet it enjoyeth. We are not fully happy, because we doe not fully possesse what we *love*. * Love affects the neerest *union* with, and carries the lover (as it were) out of himself, to the *object* beloved. The union that ariseth out of love, produceth a mutuall *similitude* and conformity, and also a mutuall *fruition* and propriety. God loved man in the first *Creation*, and made man like himself; God loved man in the second Creation, and made himself like man, * and when the *soule* is fully gathered up into Divine love, it shall be at perfect *Rest*.

* *Beatus non est qui non fruitur quod amat.*

* *Reynolds on Pass. cap.* 10. *pag.* 82, 83.

A *Christian* here finds a *restlesnesse* in all Creatures, in all conditions; the best Creature is but a *snare*; man at his best estate is *vanity*, every thing is full of *anxiety*, the *active* power of the will

will how ſoon is it waſted and weakned? we ſpend our ſpirits, and are preſently weary; all is vanity and vexation of ſpirit; we our ſelves are full of *vanity*, and the things which we uſe are empty and *vain*, and full of vexation to them that ſeek for *reſt* in them; they are empty, and doe deceive, mortall and doe decay, mutable and inconſtant, and doe diſappoint us; they are but as broken *Reeds*, which doe not onely faile, but wound and pierce us; but as for *God*, the more we know him, the better we ſhall *love* him, and like him; he onely can fill up the *vacuities* of the ſoule; in him is *fullneſſe* to make the ſoule perfectly happy, with him is *immortality*, to make the ſoule *perpetually* happy. A reſtleſneſs in all Creatures and conditiions here below.

There *remains a Reſt for the people of God*, Heb. 4. 9. an everlaſting *Sabbatiſme*, whereof this *Sabbath* is but a *Type*: In the heavenly and glorious *Sabbath* (O my ſoule) thou ſhalt be for ever exerciſed in the higheſt and moſt ſpirituall *acts*; thou ſhalt be alwayes up, and never down; now alaſſe! the poor ſoule attempts to fly up heaven-ward, with the *wings* of faith and *Divine* contemplation, but (like a *Bird* that hath a ſtone tyed to its legg) ſhe is preſently pulled down with the weight of corruption. *O miſerable man that I am, who will deliver me from this body of death?* How acceptable is *Reſt* to the poor labouring man? Think often of thy *Reſt* (O my ſoule) that thou mayeſt not faint in this irkſome Wilderneſſe. We ſhall enter into an everlaſting Sabbath. *Anſelme.*

II. *A Meditation of the Beatificall Viſion of God.*

In the ſight of the God of glory (O my ſoul) conſiſteth the *Eſſentiall* Glory of the Saints; *I will* (ſaith Chriſt) *that they may behold my glory*, John 17. 24. Reſt and Glory ſeldome meet in this world; commonly they that have the honours of II. *Medita.* Of the Viſion of God.

of the world, have but little *reſt*; but in heaven we ſhall have both; God will be *all* in all to the ſoule; he will be perfect *light* to the underſtanding, perfect *peace* and *reſt* to the will, and everlaſting *ſatisfaction* to the memory. The mind ſhall ſo clearly, ſo fully *contemplate* and behold the Divine *Eſſence*, that it ſhall not need the help of *faith*, (which is the evidence of things not ſeen) all *mediums* ſhall be removed, all *glaſſes* ſhall be broken, but only the *glaſſe* of the Trinity.

The *Beatificall* viſion is ſuch a glory, that ſome have thought that the ſole happineſſe of the Saints ſhall conſiſt in it; but there will be not onely *viſion*, but fruition. Now we live by *faith*, when we hear of *three* in one, and *one* in three, of two *Natures* in one perſon, of the reſurrection, *&c.* we believe the ſame, grounding our faith on the word of God. But in the *Beatificall* viſion, we ſhall perfectly ſee and know the *Myſtery* of the Father, Son, and Spirit; all *doubts* ſhall be fully reſolved, all knotty controverſies decided; the Myſteries now ſealed up, ſhall be clearly opened and revealed. The leaſt *Saint* in heaven ſhall know more then all the learned *Doctors* of this world.

Whilſt we are in the body, we cannot perfectly ſee God and live.

In this *fraile* condition none can *ſee* God and live; the appearance of God or an *Angel*, is a terror to man; but in heaven the ſoule ſhall be ſo *elevated*, that it ſhall be able to behold the bleſſed *Trinity* without end, to *love* God without loathing, to praiſe and delight in him without being weary: O what a joy will this be? a joy ſurpaſſing all joyes; here joy *enters* into us, but there we ſhall *enter* into the *fullneſſe* of joy; if the joy of the Saints be now unſpeakable and *glorious*, 1 Pet. 1. 8. what will it be then? if the *ſeed* time be ſo *glorious*, what will the *harveſt* be?

The ſoul ſhall not only ſee the *Attributes* of God, his *Mercy*, *Juſtice*, *Truth*, *Wiſedome*, but the very *ſimple* pure *Eſſence* of God (and yet the Attributes of God are not *really* diſtinguiſhed from his *eſſence*, for whatſoever is *in God*, is God; we ſhall behold

the *eſſence* with the manner of *ſubſiſtence*, which now is an *unconceivable* Myſtery.

If the ſight of *Joſeph*, who was thought to be dead, was ſuch a comfort to his good old *father*, what will it be to us to behold our bleſſed *father* and *Saviour*? If the ſight of *Angells* and Saints, and of the glorified body of Chriſt, will be exceeding glorious and raviſhing, what will it be then to ſee the *Divine face* of God? that moſt *bright* and glorious face, that moſt excellent *beauty*, which comprehends all *beauty*? what will it be (O my ſoule) to behold that *Eſſence* which is ſo pure, ſo ſimple, ſo wonderfull, ſo incommunicable, and with one view to behold therein the *Myſtery* of the moſt bleſſed *Trinity*, the *glory* of the Father, the *wiſedome* of the Son, and the *goodneſſe* and love of the Holy Ghoſt? We ſhall perfectly behold the myſtery of the Trinity.

We ſhall ſee God, and in God we ſhall perfectly *ſee* and know our ſelves and all things. As he that looks on himſelf in a *Glaſſe*, ſeeth the Glaſſe, and himſelf in the Glaſſe, and all other things that are before the Glaſſe. So when we have the beatificall *Viſion* of the Divine Effence, we ſhall ſee God and our ſelves, and all things in God; then ſhall the Creature be ſeen in God in a far more excellent manner then in it ſelf. If we could but ſee the *building* in the perfect conception of the *Artificer*, it would appear far more excellent then in the building it ſelf.

In thy light (O my God) *I ſhall ſee light*, Pſal. 36. 9. I ſhall ſee thee in thy *ſelf* in the brightneſs of thy *countenance*, in the beauty of thy glory. Of the light of glory.

To make us ſee the glorious things that ſhall be ſeen in Heaven, there ſhall need no outward *mediums* or helps, no Preaching, Sacraments, bodily apparitions, but only the *light* of glory, *Col.* 1. 12. There ſhall be a glorious ſupernaturall *influence*, which will enable the glorified underſtanding to *ſee* God, and all things in God. *Norton. Orthod. Evang. cap.* 15. *pag.* 33.

Stephen

Stephen having his understanding gloriously illuminated and elevated, did behold the glory of Christ at the right hand of his *father*. In *corporeall* vision the eye is *united* to the Object by the help of *sensible* species; in *intellectuall* vision, the understanding is united to the object by *intellectuall* species; but in the *beatificall* vision, the Divine Essence it self, and the light and glory thereof shall supply the place of *intellegible species*.

Lift up thy *self* in the mean while (O my soule) and consider what a glory is prepared for thee. If to see *King Solomon* in his glory, was so desireable a thing, Blessed are they (said the *Queen of Sheba*) that stand before thy *presence*, and behold thy wisedome, 1 *Kings* 10. Oh what will it be to *behold* and contemplate perfectly and everlastingly the glorious ravishing *face* of God. Man naturally desireth to *see* God himself, as the cause of causes; the effects being once found, we desire to see the cause and Originall of those effects. *Lift* up thy self (O my soule) for thou shalt behold that *universall good* in whom is all *good*, without whom there is no *good*; thou shalt see that great *invisible world* which containes all *worlds*; thou shalt see him who being *one*, is all things, and being but one simple indivisible Essence, comprehends in himself the *perfection* of all things: Herein thy mind shall have perfect *rest*, and shall desire to know no more. *Issachar* saw that the *rest* was good, and the Land was best, *Gen.* 49. 15. The *rest and glory* of the Saints is good, O but the hand that bringeth it forth, even the *Eternall love of God*, is best.

And now since the *mind* shall be so taken up and employed in the *Contemplation* of the Divine Essence to eternity, why shouldest thou (*O my soule*) be taken up with the poor empty things of the world? why shouldest thou *dote* on these things which doe but *debase* the mind of man; *Learn* to look beyond them (O my soule) and fix upon those *objects* which perfect the understanding.

standing. *Others desire Wine, and Corn, and Oyle, but Lord doe thou lift up the light of thy countenance upon me, and when I awake let me be satisfied with thy likenesse.*

VERS. XVI.

In stead of thy Fathers shall be thy Children, whom thou mayest make Princes in all the Earth.

THe word here (as some *Expositors* observe *) is of the *Masculine* Gender, and so applyable to Christ the *King*, yet sometimes it is applyed to the *female* sex, *Numb.* 27. 7. 1 *Kings* 22. 17. 2 *Chron.* 18. 16. and so it may be referred either to the *Bride*, or to the *Bridegroom*; either to the Church, or to Christ, and accordingly it affords severall *Instructions*.

* English Annot. *Ainsworth.* *Dixon* in *loc.*

Instead of thy Fathers shall be thy Children.

If we apply these words to the Church or *Bride*, then we may *Note*.

That the Church of Christ hath no cause to glory in her Progenitors after the flesh, but rather in those spirituall Children which she travelleth with, and bringeth forth to Christ by the Ministry of the Gospel, Gal. 4. 19. Isa. 66. 8, 9.

1 *Observ.* The Church hath no cause to boast of her naturall Progenitors, but rather of her spirituall Children.

Spiritual *Jerusalem* is called the *mother* of us all, *Gal.* 4. 26. which beareth and bringeth forth Children that shall enter into the Kings *Pallace*, and have the *Beatificall* Vision of the face of God. *I held him, and would not let him goe* (saith the

Spouse) *till I had brought him into my mothers house, and into the Chamber of her that conceived me,* Cant. 3. 4.

This *Jerusalem* which is the *mother* of us all, was figured by *Sarah*, the free woman; the *Chamber* in which she conceiveth her Children, is *outwardly* the *Ivory* Pallaces, or Assemblies of the Saints, and *inwardly* it is the *heart* and conscience, in which Christ is formed, and faith dwelleth, *Rom.* 10. 10. *Ephes.* 3. 16, 17. *Gal.* 4. 6. Not is this *Jerusalem* a particular Church, but the *universall* Church of Christ, *Heb.* 12. 22.

Neither *Iewes* nor *Gentiles* should boast of fleshly priviledges.

Neither *Jewes* nor *Gentiles* have cause to boast of their *Progenitors* according to the flesh; *Henceforth* (saith the Apostle) know we no man *after the flesh*, &c. 2 *Corinth.* 5. 16, 17.

First, Not the *Jewes*, for God did not choose this people because they were a *greater* or *better* people then others (for naturally they were the most stubborn, self-willed, inconsiderable people upon the face of the earth) but because the Lord *loved* them, *Deut.* 7. 7, 8. It was spoken to the Church of the *Jewes* (as well as the *Gentiles*) Thy *birth* and thy Nativity is of the Land of *Canaan*, thy father was an *Amorite*, and thy mother a *Hittite*, &c. *Ezek.* 16. 3, 4, 5, 6. Let not the *Jewes* boast that they are *Abrahams* seed, for God is able of the very *stones* to raise up Children to *Abraham*, Mat. 3. 9. He is not a *Jew* that is one outwardly, neither is that *Circumcision* which is outward in the *flesh*, but he is a *Jew* which is one *inwardly*, Rom. 2. 28, 29. They are not all *Children*, because they are the seed of *Abraham*, but in *Isaac shall thy seed be called*. They that are the Children *of the flesh*, are not the *Children* of God; but the Children of the *Promise* are counted for the seed, *Gen.* 21. 12. *Rom.* 9. 7, 8. *Gal.* 4. 29. *Iohn* 8. 37. compared with v. 44. In the Kingdome

dome of Chriſt there is neither *Greek* nor *Iew*, circumciſion nor uncircumciſion, *Barbarian*, *Scythian*, bond nor free, but Chriſt *is all and in all*, Col. 3. 11.

And again, when the *Iewes* are converted, and the *veile* taken from off from that Nation, they ſhall have no cauſe to boaſt of any *priviledge in the fleſh*, the *Spirit* of the Lord ſhall rent the *vaile*, and turn their hearts to God, 2 *Cor.* 3. 15. There ſhall come out of *Sion* the deliverer, and he ſhall turn away ungodlineſſe from *Iacob*, Rom. 11. 26. It ſhall be beyond their expectation, yea they will be as in a *dream* when the Lord worketh their deliverance. Thus it was with them in the *Type*, when they were delivered from the *Babyloniſh* Captivity, and thus it will be with them when they are delivered out of their preſent *Captivity*. *Before ſhe travelleth, ſhe ſhall bring forth: who hath heard or ſeen ſuch a thing? ſhall the earth be made to bring forth in one day? ſhall a Nation be born at once?* Iſa. 66. 7, 8. It ſhall come to paſſe that before they call *God will anſwer*, Iſa. 65. 24. Of the reſtauration of the *Iewes*.

Secondly, As the *Iewes* have not, ſo much leſſe have the *Gentiles* cauſe to boaſt of naturall priviledges, and of their *Progenitors* after the fleſh: *Boaſt not againſt the branches*, but if thou boaſt, thou *beareſt not the root, but the root thee*, Rom. 11. 18. The *Gentiles* in compariſon of the *Iewes* are ſaid to be barren, unfruitfull, deſolate, *Iſa.* 54. 1. *Gal.* 4. 27. God will call them a *people* that were not a *people*, and her beloved that was not *beloved*, Iſa. 65. 1. Rom. 9. 25, 26, 30. 1 *Pet.* 2. 2. 10. We were that *wild Olive* which was graffed into the good *Olive Tree contrary to nature*, Rom. 11. 17, 24. *Dogs*, Mat. 15. 24. *Aliens* from the Common-wealth of *Iſrael*, *Strangers* from the *Covenant* of Promiſe, having no *hope*, and *without* God in the world, *Epheſ.* 2. 12. What were our *Progenitors* in this and other Nations in former times? were they not *barbarous* and groſſe idolaters, and worſhip-

pers of *Devils*, ſtocks, and ſtones, having not ſo much as the face of *civility*, much leſſe of *Religion*? And what are we (their Children) but monuments of Gods free grace and mercy?

1 *Uſe.* THis may *Reprove* thoſe Chriſtians that ſtand ſo much upon their *pedigree* and deſcent (as ſpringing from ſuch a *Noble* ſtock and family) and hereupon carry their *Creſts* high, and inſult over their poor Brethren. This indeed may have ſome place in civil, but none in *Religious* concernments, *James* 2. 1, 2. And truly it argueth no ſmall ignorance, pride, and want of mortification, thus to glory in a *fleſhly* priviledge. Alas! what doe the beſt and nobleſt among men receive by *natural* deſcent from their *Progenitors*, but ſin and guilt and matter of condemnation? *Rom.* 5. 12, 14, 15, 16, 17. King *David* acknowledgeth that he was *conceived* in ſin, and brought forth in iniquity, *Pſal.* 51. 5. That which is *born* of the *fleſh* is fleſh, *John* 3. 6. Thoſe are the truly *Noble* ones who have the *Spirit* of glory in them, and perform *Noble* acts, who are *new* men, ſpirituall men, born again of the word and Spirit of Chriſt, by which they are made *Princes* throughout the world (as it followeth in the latter part of this *Verſe*.)

That was a brave reſolution and carriage of the *Noble Martyr*, who would not have his perſecutors ſpare him for his Noble *deſcent*, for it was not the *blood* of his Anceſtors, but the *blood* of Chriſt that made him truly glorious. And the good *Emperor*, who rejoyced more that he was a *true Member* of the Chriſtian Church, then that he was *Emperor* of the world.

If any have received more *ſpiritual* light and priviledges then others, let *fleſh* be ſilent, and he that glories let him *glory* in the Lord, 1 *Cor.* 1. 30. *Jer.* 9. 23.

2 *Uſe.* Again, Seeing we have no cauſe to *glory* in our *Anceſtors* after the *fleſh*, but rather in thoſe *ſpiritual* Children

Children which the Church brings forth to Chriſt by the *Miniſtry* of the Goſpel. Let *Parents*, and every Chriſtian in his place, but eſpecially the *Preachers* of the Goſpel, endeavour the *converſion* of ſinners to God, that he may have many *Children*, not altogether reſpecting the edification of thoſe *within*, but alſo having a tender regard to the *converſion* of thoſe *without*.

And O! that God would bleſſe the labours of his Servants for this *end*, that they may ſee the fruit thereof in a multitude of *Converts*. That in the *beauties of holineſſe Chriſt may have the dew of his youth, more then the womb of the morning*, as it is promiſed, *Pſal.* 110. 3. They that turn many to *Righteouſneſſe*, ſhall *ſhine as Stars for ever and ever*, Dan. 12. 3. *Alwayes* remembring, that though *Paul* plant, and *Apollo* water, yet it is the Lord onely that *giveth* the *increaſe*, 1 Cor. 3. 6. And it is from the Lord that our *fruit is found*, Heb. 14. 8.

Quer. But have the *Children* of believing *Parents* no more *priviledge* then the Children of unbelievers, ſince none have cauſe to glory in their Progenitors after the fleſh?

Anſw. 1. In reſpect of *naturall Generation*, the Children of the godly as well as others, are the Children of *wrath*, Eph. 2. 2. Rom. 9. 8. John 3. 5, 6. Rom. 3. 9.

The Children of the faithful have more priviledge then others, not by naturall generation, but by Gods Covenant.

But *ſecondly*, By the gracious *Covenant* and Promiſe of God, the Children of the faithfull are more priviledged then others; God hath taken our little ones into *Covenant*, and promiſed to be the *God* of our *ſeed*, and to *circumciſe* their hearts, ſo that they ſhall *love* the Lord, *Gen.* 17. 7. *Deut.* 29. 10, 11, 12, 13, 14, 15. *Deut.* 30. 6. The Promiſe belongs to them, they are *holy*, and muſt be brought to Chriſt, becauſe *of ſuch* is the Kingdome of Heaven. *See Acts* 2. 39. 1 *Cor.* 7. 14. *Mark* 10. 14.

The *Covenant* blessing which was upon the believing *Jewes* and their Children, is come upon the believing *Gentiles*, and their Children; and when the *Iewes* are called (though they have no cause to *boast* of naturall priviledges, yet) their *Conversion* shall be by virtue of the *Covenant* of grace made with their *Ancestors*, and their children shall be as before; see *Gal.* 3. 14. *Rom.* 11. 17, 25, 26. *Ier.* 30. 20. *Luke* 1. 72.

God's *gracious* Promise is that portion which enricheth us and our Children, without which we have no visible ground of hope concerning them. But though we and our families be not so *stedfast* with God as we should be, yet the Lord will remember his *everlasting Covenant* ordered in all things and sure, this is all our *desire* and *salvation*, 2 *Sam.* 23. 5. *Luke* 1. 78. And truly, if we could but improve the *Covenant* more by faith for our selves and *little ones*, we should have more *comfort* concerning them, and dispute lesse about the *seale* of the Covenant, whether it belongs to them, or no. A faithfull and *spirituall* improvement of the *Covenant of grace*, is the best way to silence and put an end to controversies of this nature; and this we shall find after all our tedious and quarrelling disputes (which for the most part arise from unbelief.)

Again.

[*Instead of thy Fathers shall be thy Children.*]

The Church might *Obiect*, That if she deny her self in her *naturall* kindred and relations (as indeed we should forsake father, and mother, and all for Christ) she would then be in a most *desolate forlorn* condition, as that woman is, who forsakes her *fathers* house when she is *married*, no, but she shall not be desolate, for, instead of her *fathers*, shall be her *Children*.

Hence

Hence *Observe.*

That what losse soever the Church sustaineth by forsaking the world, and naturall Relations for Christ, it is abundantly (and that upon the best account) supplyed unto her by Christ.

2 *Obs.* Christ makes up the losse of naturall friends abundantly in himself.

Though the Church deny her self in her naturall *Relations*, yet she shall have *spirituall* friends, relations and Children which will *counterballance* the other losse, yea, which will be more for her comfort.

This *Prophecy* (if applyed to the *Church*) may have speciall reference to the *Church* of the *Gentiles*, to whom the Lord hath made many rich and precious promises that she shall *flourish* and abound in *spirituall branches*, and *fruits*. *One shall say I am the Lords, and another shall call himself by the name of Iacob, and another shall subscribe with his hand unto the Lord, and Sirname himself by the name of Israel*, Isa. 44. 5. yea, they shall *flock* as *Doves* to the *windowes*; see *Psa.* 22. 27, 29. *Isa.* 35. 1, 2. *Isa.* 49. 6. *Isa.* 65. God is the *father* which begetteth, and the Church is the *mother* that bringeth forth *spirituall fruit* to Christ by the *seed* of the word and Spirit.

It followeth.

[*Whom thou mayest make Princes in all the Earth.*]

The *Spouse* shall be no looser by Christ, though she incur the displeasure of naturall friends and relations (and those great and rich and *honourable* in the world) for, her Children shall be raised to a higher *dignity* then her great *Progenitors* after the flesh.

Hence we may *Note.*

That the true Children of the Church are Princes indeed.

3 *Obs.* Believers are Princes,

The Saints are the *excellent ones* in the earth, *Psa.*

16. 3. As for the great, and rich, and *honourable* ones of the world (if they be wicked) they are but *vile* and ignoble, not fit to be mentioned the ſame day with the *Saints*. *Iacob* as a *Prince* had power with God and men, and prevailed, *Gen.* 32. 28. The Lord hath promiſed that *Kings* of people ſhall come of *Sarah* the free woman (who was a Type of the Church under the New Teſtament, *Gen.* 17. 16. *Gal.* 4. 23.) and that *Kings* and Queens ſhall be *nurſing fathers* and *mothers* to her, *Iſa.* 49. 23.

I ſhall not further *apply* this Verſe to the Church, for it is conceived (and not without ground) that both this and the latter Verſe may be more congruouſly applyed to Chriſt the *Bridegroom*, whoſe honour and exaltation is chiefly aimed at in this *Song* of loves, and whoſe *name* ought to be *comemorated* above all other names, *Phil.* 2. 9.

[*Inſtead of thy Fathers ſhall be thy Children.*]

If we refer this to Chriſt *perſonall*, then Obſerve:

3 *Obſ.* Though Chriſt was obſcure in reſpect of his natural kindred, yet he is glorious in his ſpiritual Allies and Relations.

That though Chriſt had but a mean outſide, and was obſcure in reſpect of his kindred and parentage after the fleſh (there was no beauty nor comelineſſe in him that he ſhould be deſired, *Iſa.* 63. 2, 3.) yet what was *wanting* herein, is abundantly made up in the *Majeſty and glory of his Divinity*; and not onely ſo, but alſo in that *Divine nature*, ſpirituall beauty and riches which he *communicates* to his Children.

Chriſt derived no excellency from his *Progenitors* after the fleſh, but *he communicates* a Divine excellency to his ſeed after the *ſpirit*; therefore if hitherto we have known Chriſt *onely after the fleſh*, yet *henceforth* let us *know* him ſo no more. He that is in Chriſt is *a new Creature*; *old things* are paſt away, behold all things are *become new*, 2 Cor. 5. 16, 17.

Again.

Again.

[*Whom thou* (to wit, *Chriſt*) *may-eſt make Princes in all the Earth.*]

Obſerve.

5 *Obſ.* It is onely from Chriſt and not from themſelves, that the Saints are Princes.

That it is onely by and from Chriſt (and *not from themſelves*, or any acts of theirs) *that the Saints are made Princes*, and of the ſeed and blood Royall.

This great *dignity* is derived to us from *Michael* the great *Prince*, who appeareth for the Children of the Church, *Dan.* 12. 1. and pleadeth their cauſe.

Now that the *Saints* are Princes by and through Chriſt, is *domonſtrated.* They are Princes.

1 *Demo.* From their *Redemption* by the blood of Chriſt, *Eph.* 1. 7. who hath loved and waſhed his people from their ſins in his own *blood*, and made them *Kings and Prieſts* to God the father, and they ſhall *reign* on earth, *Rev.* 1. 5. *Rev.* 5. 10. *Rev.* 20. 6. By Chriſt we are made a *Royall Prieſthood* to offer up *ſpirituall* ſacrifices acceptable of God through him, 1 *Pet.* 2. 5, 9. 1 By their redemption.

2 The *birth* and Originall of the Saints is *Princely* and noble; every true believer is of the *blood Royall*, heaven born, *John* 1. 13. *Ieruſalem* is from above, and cometh down from *Heaven*, Gal. 4. 26. Rev. 21. 2. The Saints are a *Royall ſeed*, the *ſeed of God*, Mal. 2. 15. 2 By their ſpiritnall birth.

3 They are endowed with a Royall Princely *diſpoſition*, a noble *heroick* ſpirit, God having put his own *Spirit* into them, *Heb.* 8. 10. whereby they are rayſed above the *Principles* of corrupt Nature. 3 They have a royal Spirit.

'Tis a wretched ſlander of *Machiavell*, That Religion *emaſculates* the ſpirit of a man, and makes him *mopiſh*; whereas there is nothing that doth truly *enoble* the ſpirit of a man, but *grace*. *David* prayed that God would uphold him with his free *ſpirit*, Pſa. 51.

51. 12. Some Translators tender it, Thy *Princely ruling* Spirit; this Spirit (and not outward honours and dignities) was that which rendred *David* truly *Royall*. Such as are made *free* and willing in the day of Christs power by this *Princely* ruling Spirit, are a *Princely* people. The Princes of the people (or as it is varied in the margent, The Voluntiers of the people) are gathered unto the people of the God of *Abraham*, Psa. 47. 9. Psa. 110. 3.

4 They are conformed to a Royal Law.

4 They are made *conformable* by Christ, both in heart and practice, to a *Royal Law*, James 2. 8.

5 Clothed with Royal Apparel.

5 They are clothed with *Royal Apparel*, of which have spoken from *v.* 13. As *Queen Esther* when she went into the Kings presence, was *arrayed* with *Royal* Apparel, so shall the Saints appear before the Lord in their *Royal Robes*. Thus it shall be with every man and woman whom the *King* delighteth to honour, *Isa.* 5. 1. *Isa.* 6. 9.

6 Fed with Princely fare.

6 The Lord affords his people *Princely fare*, royal dainties, *Gen.* 49. 20. *Manna* from Heaven, the *bread* of God, his own *flesh*, which is meat *indeed*, and his own blood, which is drink *indeed*, John 6. 27, 33. 51, 53, 54, 55. They sit at his *Table*, and eat of his *dainties*, Cant. 1. 12. *Luke* 22. 30. *Cant.* 5. 1. They are brought into the Kings *Wine-seller*, and refreshed with his *flagons*, Cant. 2. 4, 5. for them is provided a *feast of fat things, of wine on the lees*, Isa. 25. 6.

7 They have Princely Company.

7 They have Princely *Company*; God himself the Father, Son, and Holy Ghost, having *communion* with them. *We* write these things to you (saith the Apostle) that ye may have *fellowship* with us, and truly our *fellowship* is with the father, and the Son, and the holy Ghost, 1 *John* 1. 3. 2 *Cor.* 13. 14. And is not here good company? Christ comes in to his people, and *sups* with them, and they with him, *Rev.* 3. 20. He will manifest himself, and not leave them *comfortless*, but will come to them, *John* 14. 18, 21. They have also the *Company* of the glorious Angels, who are *Princes*, Dan. 10. 13. And of the spirits of just men made perfect, *Heb.* 12. 23. Behold all that are of this company are *Kings* and *Queens*, a Senate of Kings,

Kings, as it was said of the Roman Councel.

8 They are Citizens of a *Princely* Royal *City*. *Rabbah* is called the City *Royal*, 2 Sam. 12. 26. because the King did ordinarily *reside*, and keep his Court in it. The Saints belong to the *Royal* City and Pallace of *Heaven*: Our conversation (saith the Apostle) is in *Heaven*, we are *free Denizens* of that Royal *City*, Phil. 3. 20.

8 They are Citizens of a Princely City.

πολίτευμα.

9 Christ entitleth them to *Princely* and Royall *Victories*, having overcome and vanquished for them sin, 1 *John* 3. 8. Satan, *Col.* 2. 15. *Heb.* 2. 14. Death, *Hos.* 13. 14. 1 *Cor.* 15. 57. and the world, *John* 16. 33. and enabling them (by faith) to overcome and *triumph*: So that thorough him they are more then *Conquerors*, Rom. 8. 37. As *Joshuahs* Captaines trode upon the necks of the five *conquered* Kings, *Josh.* 10. 24. So the Saints through Christ doe tread upon the *necks* of their enemies, corporall and spirituall

9 Entitled to Princely Victories.

10 *Lastly*, Christ hath provided for his people a *Princely* Crown, and *Royal Diadem*, as a glorious emblem of their victory. The twenty four *Elders* were clothed with *white Robes*, and had on their heads *Crowns* of gold, *Rev.* 4. 4, 10. *Rev.* 2. 10. 2 *Tim.* 4. 8. And it is promised, that the Saints shall be a *Crown* of glory, and a *Royal Diadem* in the hand of the Lord, *Isa.* 62. 3.

10 A Royal Crown is laid up for them.

Quæ. Wherein should the Saints shew forth the *nobleness* and *Princelinesse* of their spirits?

In five things especially the Saints should manifest the Princelines of their spirits.

Answ. I will only mention *five* particulars.

1. The Saints should act *freely* for God, and have their spirits enlarged, and at *liberty* for and in his service. Where the *Spirit of the Lord* is, there *is liberty*, 2 Cor. 3. 17. A free voluntary spirit is a *Princely* spirit; God loves a freewill offering. *David* blessed the Lord for giving him, his Princes and people, a heart to offer up so freely and willingly towards the *building* of the *Temple*, 1 Chron. 29. 6, 14. Exod. 35. 21. The Saints should work for God willingly and *freely*, from a spirit of love and adoption, not in a *servile* way, expecting wages for their work, not *indenting*

1 In acting freely for God.

deming and playing the huckſters with God (as hypocrites doe) A man of a gallant and *Princely* ſpirit will doe noble and heroick acts in love to *virtue*, without expecting a *Reward*.

2 In following the Lord fully.

II. We ſhould ſhew forth the true nobleneſſe and *Princelineſſe* of our ſpirits, in following the Lord *fully*, though the way wherein he walks, be full of *briars* and thorns, full of hazards and troubles to the outward man. *Agrippa* was perſwaded (almoſt) to be a Chriſtian, *Acts* 26. 28. but he came not off fully and altogether. Thus it was alſo with the *young* man in the Goſpel, *Mat.* 19. 21. But on the contrary, *Joſhua* and *Caleb* followed the Lord fully (throughout the wilderneſſe) being men of excellent Princely *heroick* ſpirits, *Numb.* 32. 12. They did not look back to the fleſh pots of *Ægypt*, nor were they cowardly and unbelieving, like the reſt of the *Iſraelites*, who were men of low and *ſordid* ſpirits. That is a true heroick ſpirit which followeth the Lord fully, and in this regard *Daniel* and *Nehemiah* were men of excellent choyce ſpirits.

3 In denying the luſts of the fleſh and the world.

III. We ſhould manifeſt the *Princelineſſe* of our ſpirits in utterly refuſing to be in bondage to the *Enemies* of God and his people; I mean Satan, the fleſh, and the world, as others are, 2 *Pet.* 2. 19. We ſhould bid *defiance* to every luſt, and to every baſe ſinfull courſe and complyance. Thus will a true Chriſtian doe; the Son having made him *free*, he is *free* indeed, *John* 8. 36. *Rom.* 8. 23. and will come no more into *bondage*; he ſcorns to be a ſlave to ſin, which he counts the greateſt *ſlavery*: And for the riches and honours of the world, he contemnes and tramples upon them as *infinitly* below Chriſt (when they come in competition to him. So did the *Martyrs*, and this argues a true nobleneſſe and *Princelines* of ſpirit.

4 In ſuffering joyfully for Chriſt.

IV. In bearing reproaches and afflictions for Chriſt and his cauſe, not only patiently and meekly, but *courageouſly* and *joyfully*. For a man to count it all joy when he falls into manifold Tribulations, *James* 1. 2, ſhewing forth both excellent *wiſedome* and undanted

danted *courage* in the midst of afflicters. Such a man hath the spirit of *glory* resting upon him, 1 *Pet.* 4.14. even that spirit which rested upon Christ in his sufferings; whereas on the contrary, if a man *faint* in the day of adversity, it is because his strength is *but small*, Prov. 24. 10.

5 In overcoming evill with good.

V. *Lastly*, The Saints should manifest the Princelinesse of their spirits, in loving and doing good to their enemies, passing by injuries and abuses, and *overcoming* them with kindnesse. This may be judged by the men of the world to be *pusilanimity*, and cowardize. But it is an Argument of a truly *noble* and brave spirit, to doe good for evill. 'Tis the *honour* of a *man to passe by an offence*. We find that *Philip* of *Macedon*, *Julius Cæsar*, *Augustus*, and other Princes, were as famous for passing by injuries, and heaping favours upon their enemies, as for their victories in the field. In the *former* they shewed as much, nay more true valor in the *latter*; it was only a *morall* virtue in them, but in the Saints it is a Christian virtue, a fruit of the *Spirit* of grace dwelling in them. None but they can passe by injuries, and doe good in a *Gospel* way; therefore none are of such a *Princely* Spirit as they, being herein conformable to their head, loving as Christ loved, and forgiving as he forgave them, *Eph.* 5. 1,2. All the *virtues* and excellencies of the most famous *Heathens* and exactest *Moralists*, were but shadowes of virtue if compared with the Christian virtues of the Saints, who are made *Princes* by Christ.

VERS. XVII.

I will make thy name to be remembred in all Generations; therefore shall the people praise thee for ever and ever.

[*I will make thy name to be remembred.*]

OR thus, I will *mention* thy name that it may be *remembred*. The *Initier* of this *Psalm* speaketh these words to Christ concerning his Kingdome and glory. There is a *connexion* between this and the Verse going before, both aiming at the *honour* and renown of Christ the *Bridegroom*, whose name and truth (maugre all opposition and attempts to the contrary) shall be remembred throughout all *Generations*. But as for the names of his and his peoples implacable enemies, they shall rot and even *stinke* above ground; and thus it is with the names of *Antiochus*, *Julian*, *Celsus*, *Porphyrie*, &c. at this day. The name of Christ is, and ever shall be precious, and the high prayses thereof shall be celebrated from one Generation to another.

Quæ. But who will cause this name to be *remembred* and celebrated?

Answ. Even the *Spirit* of the Lord (who inspired the Psalmist in composing this *good matter*) the Psalmist was but the *Amanuensis* of the Spirit; though we are not utterly to exclude instruments, and second causes by whom the *Spirit* of God worketh (for it may be truly said that the Church or Spouse doth instrumentally cause the name of the Lord to be remembred) yet the Spirit of God is the onely *efficient* cause.

Hence

Hence therefore *Obſerve.*

That the Holy Ghoſt (by whoſe inſpiration this Pſalm was indited) will cauſe the name of Chriſt to be remembred and honoured from age to age, whilſt the world endureth.

Obſerv. The Spirit of God chooſeth the name of Chriſt to be remembred.

The Enemies of Chriſt have endeavoured from time to time, by power and policy, to *bury* his *name* in ignominy and oblivion. Some of them rendring him in his own perſon a *deceiver*, a blaſphemer; others reviling him in his members, but the *Spirit* ſhall convince the world that Chriſt is *righteous*, and that his people are *righteous*, and holy, however they have been repreſented by the world, *John* 16. 10.

This is promiſed here in the Text, I will *make memory of thy name* (ſo ſome render the words) or cauſe thy name to be remembred.

Three things are to be explained and opened.

I. What is *meant* by the *name* of Chriſt?

II. What it is to *remember* his name?

III. How the *Spirit* of God cauſeth the *name* of Chriſt to be remembred?

1 *Quæ.* What doe you *mean* by the name of Chriſt?

Anſw. The name of Chriſt hath *various* ſignifications in Scripture, where it is often mentioned, *John* 5. 43. *John* 10. 25. *Acts* 2. 38. *Acts* 3. 6. *Acts* 5. 28, 40. *Col.* 3. 17. 1 *Pet.* 4. 14. 1 *Quary.* What is meant by the name of Chriſt.

1 Sometimes it ſignifieth the *power* and *Authority* of Chriſt; At the name of Jeſus ſhall every knee bow, *Phil.* 2. 10.

2 Sometimes it is taken for the *worſhip* of Chriſt, *Micah* 4. 5. *Zech.* 14. 9. Now the Saints are called by a reproachfull name, but they ſhall be known by another *name*. The Spirit of the Lord will cauſe the name of Chriſt only to be remembred among the Saints. Under the *name* of Chriſt here is comprehended his *Goſpel*, or the word of his Kingdome, *Mat.* 4. 23. wherein the name, natures, offices, works, ſufferings, victories, excellencies of Chriſt are diſplayed. God hath promiſed that this name from the

riſing

rising of the Sun, to the going down thereof, shall be great among the Gentiles, Mal. 1. 11. his way shall be *known upon earth*, and his saving *truth* among all *Nations*, Psa. 67. 2, 3, 4, 5. The Heathen shall be his *Inheritance*, and the uttermost parts of the earth his *possession*; his name shall be great and glorious *from Sea to Sea*, and from one end of the world to another. *All the ends of the world shall remember* and turn to the Lord, and all the kindreds of the Nations shall worship before him, *Psa.* 2. 8. *Psa.* 22. 27. *Isa.* 59. 19.

The name of Christ is sweet and excellent.

Qua. But you will say, is the *name* of Christ so excellent?

Answ. Yea it is most excellent, *Heb.* 1. 4. *Acts* 4. 12. For

First, In knowing and *remembring* the name of Christ, we come to the saving knowledge of God, whose *name is in Christ*, Exod. 23. 21. Now what is the *name* of the Lord (as himself proclaimeth it to *Moses*) but his mercy, truth, power, goodness, wisedome, long-suffering, for our our *Salvation*, Exod. 34. 6, 7. This name Christ declareth to his *Brethren*, Heb. 2. 12. And hath made *familiar* unto us, (God being manifested in our nature) they shall call his name *Emanuel*, which (being interprered) *is God with us*, Mat. 1. 23.

Secondly, The name of God in Christ is our *strong Tower*, and refuge, whereunto we may have recourse in all our trialls and dangers, and be *safe*, Pro. 18. 10. When sin and Satan, and our own consciences accuse us, we must run to this strong hold. *His name shall be Jesus, for he shall save his people from their sins*, Mat. 1. 21. And this is his name whereby he shall be called the *Lord our righteousnesse*, Jer. 23. 6. This *name* is our stay and support when we have not that comfortable sense of Divine love which we formerly had. He that walketh in darkness, and hath no light, let him trust in the name of the Lord, *Isa.* 50. 10. And hereof we should make *mention* continually (as the *Psalmist* saith) I will make mention of thy *righteousnesse, even of thine only*, Psa. 71, 16.

II. *Quer.* What is it to *remember* the name of Christ? *Answ.*

Anſw. There is a twofold *remembrance* of his name.

I. A meer *ſpeculative* notionall remembrance of it. Thus thouſands (who will not have Chriſt to Reign over them) doe literally and notionally *commemorate* his name, Goſpel, and Kingdome, and make repetition thereof with the tongue (perhaps far more readily then many *ſincere* Chriſtians who have not ſuch a ſtrong naturall memory and faculty of expreſſion to diſcourſe of the things of Chriſt which they read and hear.) Not every one that ſaith *Lord, Lord* (*i. e.*) that mentions the name *Goſpel* and Kingdome of the Lord Jeſus, ſhall be ſaved. Many will ſay in that day *Lord Lord* have we not *Prophe ſied*, caſt out Devils, and done wonderfull works in *thy name?* but the Lord will ſay he never knew them, *Mat.* 7. 21, 22, 23. Men may performe ſome duties in the *name* and ſtrength of Chriſt, and be raiſed above their naturall and *acquired* abilities, by ſome influences and gifts of the Spirit of God, and yet the Lord will not owne them for his true *Remembrancers.*

What is it to remember the name of Chriſt.

A twofold remembrance.

1 A notionall.

II. There is alſo a *ſanctified* ſpirituall practicall *Remembrance* of the *name* of Chriſt; ſo to remember him as to believe on him, doe his will, love him, and delight in him (in the ſenſe of his *love* to us) We will *remember* thy love (ſaith the Spouſe) more then Wine, *Cant.* 1. 4. The name or love of Chriſt is ſweet and precious to a ſpiritual experienced Chriſtian. *Auſtin* after he had experimented the vertue and excellency of the *name* of Chriſt, did *diſreliſh Cicero's* eloquent Writings, becauſe he found not this *name* in them. When the *Spirit* of the Lord opens the *name* of Chriſt to a ſoule, it is like a Box of ſweet Oyntment, caſting forth a moſt *fragrant* and odoriferous ſmell. *Thy name is as Oyntment powred forth, therefore doe the Virgins love thee*, Cant. 1. 3.

2 A practicall remembrance of the name of Chriſt.

Now to the third *Query*, How and by what means the Spirit of God cauſeth the name of Chriſt to be *Remembred?*

3 *Qua.* How the Spirit cauſeth us to remember Chriſts name.

I *Anſwer*, firſt (*negatively*) the Spirit doth not now ordinarily cauſe Chriſts *name* to be remembred by *immediate* ſuggeſtion and Revelation, as he did before

Anſw. 1. *Negat.* Not ordinarily, by immediate ſuggeſtion and revelation.

* πολυμερῶς καὶ πολυτρόπως

† Yet nevertheleſſe there is an immediate Teſtimony of the Sp.

* Dr. *Preſton* Chur. Mat. p. 9. Of effect. faith. p. 245 Dr. *Sibbs* Seale of Spi. p. 166. Mr. *Tho. Goodwin* Ret. of prayers p. 109. 269. Mr. *Sym.* Deſ. ſoule. *M. Rutherford.* *M. Cotton.*

Cautions about the immediate Teſtimony of the Sp.

2 *Caution.*

3 *Caution.*

ſore the word of God was written; then indeed the Spirit of the Lord did more immediately ſuggeſt the name and will of Chriſt to the *Patriarchs*, yea, and after ſome part of the word was written, to the *Prophets* and *Apoſtles*; but now we are under a better and ſurer *adminiſtration*. *God who at ſundry times, and in divers manners* (by *peace meale*, now a little, and then a little) *ſpake in time paſt to the fathers, hath in theſe laſt dayes ſpoken to us by his Son once for all*, Heb. 1. 1, 2. We have a more ſure word of *Prophecy*, whereunto we may doe well to *take heed*, 2 Pet. 1. 19. The Lord hath commanded us to hear the voyce of his *Son* in his word and Ordinances, and every ſoule that will not hear ſhall be cut *off*, *Deut.* 18. 18. *Acts* 3. 22. *Acts* 7. 37.

† And yet it will not be denyed but that there is an *immediate* Teſtimony of the Spirit (without any *ſyllogiſticall* reaſoning) ſaying *particularly* to the ſoul, *Be of good cheere, thy ſins are forgiven thee.* The Holy Ghoſt doth not alwayes evidence to a mans conſcience his good eſtate by force of Argument taken taken from the fruits of Sanctification, but ſometimes *immediately* by way of preſence; as the ſight of a *friend* comforts a man without help of diſcourſe; and thus much is granted by many *eminent* practicall *Divines*,* who alledge *Rom.* 8. 16. 1 *John* 5. 6, 8. *Rev.* 2. 17. for it, & no donbt but many ſpirituall Chriſtians (who are far from *Enthuſiaſme*) have experience thereof. Concerning which, theſe Cautions are to be obſerved.

Firſt, That this *immediate* Teſtimony is not ordinarily communicated to every believer, but only to ſome Chriſtians.

Secondly, It followes deep and ſerious ſelf-abaſement and *Humiliation.*

Thirdly, It comes after great and extraordinary *afflictions*, *deſertions*, conflicts, *Rev.* 2. 17. As *Wine* is given to them that are of *heavy* hearts, *Prov.* 31. 6. or elſe it is to prepare a Chriſtian for great afflictions and *Martyrdome.* The *Apoſtles* were preſent with Chriſt at his Transfiguration, *Mat.* 17. 1. and beheld his glory that they might be *ſtrong* to ſuffer for him.

him. Bleſſed *Glover* having been in a diſconſolate condition, cryes out a little before his *Martyrdome*, *He is come, he is come.*

Fourthly, This immediate whiſpering or ſuggeſtion is ſo far from making a Chriſtian *abandon* and caſt off the Ordinances and appointments of Chriſt, that it quickens and ſtirs him up to be more frequent, zealous and ſpirituall in the things of Gods worſhip. The Spirit of God enters into us when the Lord ſpeaks to us in and by his word, *Ezek.* 2. 1, 2. 4 *Caution.*

Therefore *ſecondly*, The *Holy Ghoſt* doth ordinarily comemorate and cauſe the name of Chriſt to be remembred in and by the uſe of means and ſecond cauſes, which though they be but *paſſive* in themſelves, and ſo cannot produce any powerfull effect without the invincible concurrence and operation of the *Spirit* of God, yet the Spirit doth ordinarily work thereby: Nor doth he bring to our *remembrance* contrary things, but the very ſame things which are *contained* in the word, *John* 14. 26. 2 *Anſw. Affirmat.* The Spirit cauſeth Chriſts name to be remembred ordinarily in the uſe of means.

Let me now *declare* more particularly how and after what manner the *Spirit* of God cauſeth the name of Chriſt to be remembred. The Spirit cauſeth the name of Chriſt to be remembred.

Firſt therefore he anointeth and furniſheth men with ſpirituall gifts and abilities, *Epheſ.* 3. 8. *Epheſ.* 4. 8. for declaring and making known to the world a naked crucified Chriſt as the object of true faith, and the ſum, ſubſtance, and quinteſſence of all the Scriptures, Promiſes, Sacraments, Ordinances, graces, comforts, 1 *Cor.* 2. 2. *Gal.* 6. 14. 2 *Cor.* 1. 20. *Col.* 2. 10. *Col.* 3. 11. There being no other name given under Heaven whereby we can be ſaved, but the name of *Chriſt*, Acts 4. 12. No other *foundation* can any man lay, then that which is laid, 1 *Cor.* 3. 11. 1 By enabling men to preach the Goſpel:

Secondly, He ſtirreth up in his people a mighty ſpirit of *Prayer*, to implore and beſiege the Throne of grace inceſſantly (maugre all diſcouragements) *One thing have I deſired of the Lord* (ſaith the Pſalmiſt) *that will I ſeek after*, Pſal. 27. 4. The Spirit of God makes them reſtleſſe and importunate, ſo that they will take no denyall; *Lord* thou haſt promiſed that thou 2 By ſtirring up in the Saints a mighty Spirit of prayer:

thou wilt *advance* thy Name and thy Kingdome, and ſpread thy truth throughout the world, and that all impediments and hindrances ſhall be *removed*; now Lord *I plead* thy Promiſe, and doe earneſtly beg the fulfilling of it, that ſo thou mayeſt have more honour in the world then thou haſt at this day. Though God doth not effect great things for our prayers, yet he doth ordinarily ſtir up in his people a ſpirit of prayer, before he bring them to paſſe. The ſame Spirit that cauſeth the *name* of Chriſt to be remembred, in the Nations of the world, doth direct his people to pray for thoſe very things which God intends to accompliſh. As in a way of *Prophecy*, the Spirit in the Prophets did ſignifie the glory that ſhould follow, 1 *Pet.* 1. 11. So here in a *way of prayer*.

2 By revealing Chriſt to the ſouls of men.

Thirdly, The Spirit of God doth powerfully and convincingly reveale the *name* of Chriſt to the ſoules of men. *He ſhall glorifie me* (ſaith Chriſt) *for he ſhall take of mine, and ſhew it unto you*, John 16. 14. He ſhall exalt that name which is exalted above all *names*, Eph. 1. 21. Phil. 2. 9. We read of the *demonſtration* of the Spirit, 1 *Cor.* 2. 3. Now a demonſtration is the moſt convincing, and cleareſt kind of proof, which beareth down all before it, and *ſilenceth* all objections to the contrary. For this end the *Miniſtry* of the Goſpel is *mighty* and *powerfull*, but then it is through the Spirit of God, 2 *Cor.* 10. 4. without which all the teachings of men will not make the *name* of Chriſt to be remembred to purpoſe; but where this ſpirituall *demonſtration* comes, it anſwers all cavills, and outs the *Devil* of his ſtrong hold.

4 In order hereunto, the Spirit puts a Divine light into their hearts.

Fourthly, In order hereunto the Spirit of the Lord puts a *Divine light* into the blind hearts of men. What though the *Sun* ſhine brightly, yet if a man be *blind* he cannot ſee it. Now we are all ſpiritually *blind* by nature, 2 *Cor.* 3. 14. 2 *Cor.* 4. 4. *Acts* 26. 18. *Epheſ.* 5. 8. and therefore there is an abſolute neceſſity not only that the *object* ſhould be revealed, but alſo that a Divine ſpirituall light and capacity ſhould be put into the *ſubject*, which being done by the Spirit of wiſedome and Revelation, *Epheſ.* 1. 17.

ſhining

ſhining into mens hearts, and giving them the *light of the knowledge of the glory of God* in the face of Jeſus Chriſt, 2 *Cor.* 4. 6. The name word and works of Chriſt are exceeding *myſterious*, the little book (which is in the right hand of him that ſits on the *Throne*) is claſped and ſealed, *Rev.* 5. 1. till the Spirit unclaſp and open it to us, and give us a *ſpirituall* underſtanding of the things which are written in it. There is a *Spirit* in the word, a Spirit in the *wheeles*, or providentiall revolutions and changes, *Ezek* 1. 1. which opens the *myſteries* of the word and works of Chriſt, and ſo declares his *name* unto us.

5 He reneweth in them the remembrance of ſpirituall things.

Fifthly, Whereas the beſt of us (notwithſtanding our former experiences) are exceeding apt to forget the *name* of the Lord Jeſus (which is our reſting place) and ſo are diſquieted in our ſpirits, and become exceeding dull and unfruitfull in our places (ſo that God hath little honour by us) the Spirit in this caſe whiſpers us in the ear, awakens us, and brings the name of Chriſt to our *remembrance*, John 14. 26. yea ſome truths which perhaps we have read or heard many years agoe, and which have been long out of our *remembrance*, the *Spirit* ſets afreſh upon our hearts, and that when we are in a looſe and unſpiritual frame that ſo the free gracious operation and impreſſion of the Holy Ghoſt may be the more magnified by us. As for vain and unprofitable things, we can remember them with much facility, but for *ſpirituall* things which concern the glory of God, the crucifying of the fleſh, and the luſts thereof, and the peace and comfort of our own ſoules, we doe as *eaſily* forget, till the Spirit of God by over-powring our hearts, cauſe us to remember the ſame: He it is that doth particularly *apply* the promiſes unto us, he it is that helpeth our *infirmities*, Rom. 8. 26. He is our *Remembrancer* and comforter, our teacher and our councellor; in difficult caſes he *leadeth* us into all *truth*, John 16. 13. and guideth us into thoſe wayes which make for the honour and exaltation of the name of Chriſt. *When you turn to the right hand, or to the left, you ſhall hear a word behind you, ſaying, this is the way, walke in it*, Iſa. 30. 21.

6 He helps Christians in their places to speak out their experiences of his goodnesse.

Sixthly, As the holy *Ghost* raiseth up and comforteth the hearts of declining Christians themselves, by minding them seriously of the *name* of Christ, and causing them to remember from whence they are fallen, *Rev.* 2. 5. and that it was much better with them before, then now it is, *Hos.* 2. 7. So he *openeth* their mouths wide (being by nature spiritually dumb, and averse to the language of *Canaan*) to declare and set forth the *name* and praises of Christ where they come, and to speak of his goodnesse to others. With the *tongue* men confesse the *name* of the Lord, *Rom.* 10. 10. and the *manifestation* of the Spirit is given to every one to profit withall, 1 *Cor.* 12. 7. and till the Spirit of God enlarge our hearts, and open our mouths, we cannot hold forth the truth in love and meeknesse nor faithfully communicate to others our experiences of the vertue and efficacy of the name, natures, offices, and relations of Christ: we cannot in a Christian manner declare the same to our *Children*, that they may make them known to their children, and so from one *Generation* to another.

7 He maketh them walk holily and convincingly.

Seventhly, The Spirit of God (being a Spirit of holinesse and of glory) causeth the *name* of Christ to be remembred by working up the hearts and lives of the Saints to much holinesse and purity; men are led more by *example* then by precept. When Christians have a *conversation* becoming the Gospel, and *walk* as Christ walked, *Phil.* 1. 27. *Phil.* 2. 5. O this conviuceth gainsayers, adorneth the *name* of Christ, and causeth men to fall in love therewith; as on the contrary, the *pride*, selfishnesse, worldlinesse, and divisions of Christians doe exceedingly *harden* the wicked, and cause the name of the Lord to be blasphemed, *Rom.* 2. 24. O therefore let every one that nameth *the name of Christ*, depart from iniquity, 2 *Tim.* 2. 14. They that are taught by the holy Spirit of God will doe so.

8 By the sufferings of the Saints, he

Eighthly, The Lord maketh his *name* to be remembred, not only by the active, but also by the passive obedience of his people. The blood of the Martyrs is the seed of the Church; they that suffer for the

name

name of Christ, with the mind of Christ, namely, with patience, meeknesse, humility, wisedome, love and pity to their enemies, are the best and most powerfull *Preachers* of Christs name and Gospel. As the Spirit of God made the *name* of Christ famous by the preaching, so by the sufferings of the *Apostles*; as they *laboured* much for Christ, so they suffered great things for his *name*, Acts 9. 16. Acts 5. 41. and *it is given to the Saints not only to believe, but to suffer for his sake*, Phil. 1. 29. Many have been converted, and have embraced the *name* of Christ, by beholding the heavenly carriage and deportment of the Martyrs in their sufferings, the fame *darting* forth not a little spirituall glory and *Majesty*.

advanceth the name of Christ.

Obj. But (you will say, that) Satan doth sometimes put men upon Religious duties, and suggest the name and things of Christ to them, and cause them to remember, and to mention the same.

Satan (and not the Spirit of God) doth sometimes put men upon Religious duties.

Answ. This is very true, *Satan* can and doth transform himself into an Angel of light, 2 *Cor.* 11. 14. (especially in our dayes) Oh the sad and dreadfull delusions that are abroad in the world! Oh the subtill devices turnings and windings of this wily Serpent! how many Stars hath this Dragons tayle cast down to the earth? *Rev.* 12. 4.

* See the *Quakers shaken*, in the Narrat. of *Io. Gilpin. Dæmon. Meridian.* p. 81. by M. *Fowler.*

Satan hath severall wayes and methods to insinuate into poor soules, and to delude them, and I wish with all my soule we may not be ignorant of his *Devices*, 2 Cor. 2. 11. He will seem to *exalt* Christ and redemption by his blood, the teachings of his Spirit, the perfection and glory of his righteousnesse and satisfaction to the poor *wounded* soule. * And will cause such visions, apparitions, representations to the fancy and senses of a man, as will at present wonderfully raise and elevate him, as if he were in the third Heaven.

5 Things wherein Satan differs from the Spirit of God in putting men upon Religious duties.

But let these five *distinguishing* Notes be considered by the Reader, and they will (by Gods blessing) minister some light unto him.

First then, Satan puts a man upon Religious exer-

ciſes at unſeaſonable times, when he ſhould be employed in his Calling; God *loveth* mercy and not ſacrifice. Indeed there is a great temptation on the other hand when *Chriſtians* neglect prayer, meditation, and hearing the word, under pretence of multiplicity of other buſineſſe, and employments. But the Spirit of God is *Regular*, and ſeaſonable in his motions to Religious duties, and doth not make a man neglect the duties either of his generall or particular Calling.

Secondly, Satan when he puts a man upon prayer, or any other Religious ſervice, he comes upon the conſcience in a rough, violent, imperious maner, not humbling, preparing, and enlarging the heart in order to the duty, as the Spirit of the Lord doth, who directs the Saints both as to the matter manner and other circumſtances of prayer. The Spirit of adoption comes not in the rough, but in the *ſtill* voyce, 'tis a Dove like, not a boyſterous Spirit.

Thirdly, Satan by his *ſuggeſtions* about ſpirituall things, makes men the more *flaſhy*, inconſtant, fantaſticall, proud and vain; but the holy Ghoſt the more he operates upon, and ſuggeſts the name of Chriſt to the ſoule, the more ſerious, ſober, conſtant, humble, wiſe and grave, ſuch a ſoule will be.

Fourthly, Satan endeavours to ſhuffle out one duty by another, as prayer or hearing, by reading, *&c.* 'Tis his deſigne to exclude publick adminiſtrations by private *communion*, or private communion by publick adminiſtrations: But the *Spirit* of the Lord is uniform, and by his motions cauſeth the ſoule to have reſpect to the whole will of Chriſt, and to remember his name in all the Ordinances of his worſhip, as there is opportunity.

Laſtly, Though Satan may ſometimes, and in ſome caſes, pretend to the exalting of the blood of Chriſt, and the teachings of the Spirit of Chriſt, yet it is that himſelf may have the more *advantage*: He reduceth all to that light, or rather thoſe Principles of darknes which are within a man, and ſo in effect puts him upon a meer *Covenant* of works, and the worſt kind of

Popery

Popery and *Socinianiſme* (as we have many ſad examples thereof at this day) *vilifying* and excluding the written word, Miniſtry, and Ordinances of Chriſt, as meer ſhadowes, and beggerly Rudiments, and bringing in a multitude of ſenſleſſe *Allegories*, and fooliſh ſpeculations, which eat out and deſtroy the very marrow and ſavour of the *Scriptures*. But as for the *Spirit* of God, he doth ordinarily convert, teach, comfort, and ſtabliſh the ſoule, by applying the blood, benefits, and Promiſes of Chriſt, as the ſame are propounded and held forth in the written word, and the faithfull diſpenſation thereof by his Miniſters; he doth ordinarily ſpeak in, with, and by, and alwayes according to the written word (rightly underſtood) nor doth the Spirit of the Lord cauſe a *Chriſtian* to ſlight and contemne his brother, as being not under ſuch high attainments as himſelf. Much more might be ſaid on this ſubject, but it is a large *common place* upon which many good men have written, and therefore I ſhall inſiſt no further upon it.

From what hath been delivered in the *Explication* of this Doctrine, we may draw three or four uſefull *Corrolaries*.

Firſt then, They doe but labour in vain, and ſtrive againſt their *Maker*, who attempt directly or indirectly, to cauſe the *name* of Chriſt either *perſonall* or myſticall to be quite forgotten. The enemies conſulted againſt Gods hidden ones, that the name of *Iſrael* might be no more in remembrance, *Pſal.* 83. 4. *Herod* would have killed Chriſt as ſoon as he was born, *Mat.* 2. 16. And there be many that would deſtroy Chriſt as ſoon as he is ſpiritually formed in the ſoule, *Gal.* 4. 19. When Goſpel light breaks forth, theſe (like the Dog in the manger) not only reject it themſelves, but would hinder others from *receiving* it, being afraid of the light, leſt their works of darkneſſe ſhould be diſcovered. Thus it was with the *Phariſees*, John 3. 20, 21. But (will they, nill they) the light ſhall ſhine forth more and more, till it have fully diſcovered the *Impoſtures* of Satan and Antichriſt, and made the name and truths of Chriſt glorious through-

1 *Corol.*

out

out the world, the Spirit of glory and Revelation will doe it. Not by *might*, nor by power, but by my *Spirit* (ſaith the Lord of Hoſts) *Zech.* 4. 6. The Spirit of the Lord ſhall lift up a *Standard*, Iſa. 59. 19. This *Battell* ſhall be by *burning and fuell* of fire, *Iſa.* 9. 5.

2 *Corol.* *Secondly*, Foraſmuch as the Lord hath promiſed that he will cauſe his name to be remembred, we that have often made mention of his *name*, and ſee but little fruit of our labours, ſhould nevertheleſſe take courage, and not *diſpond* in our ſpirits, conſidering what the Lord hath promiſed (though we be vile and unworthy) that the *Gentiles* ſhall know and *truſt* in his name, *Rom.* 15. 12, 21. The Lord will *write* his Law in the hearts of the people, and they ſhall know the truth, and the *truth* ſhall make them free, *Jer.* 31. 33. *John* 8. 32. The Lord will deſtroy in this *mountain*, the face of the *covering* caſt over all people, and the *vaile* which is ſpread over all Nations, *Iſa.* 25. 7. Many ſhall run too and *fro*, and knowledge ſhall be encreaſed, *Dan.* 12. 4. *Living waters* ſhall goe out from *Jeruſalem*, and the earth ſhall be *filled* with the knowledge of the Lord, *Zech.* 14. 8. yea, the Lord will be to the people as a *dew* falling on the tender graſſe, and they ſhall bring forth fruit in *ſeaſon*, and their fruit ſhall *abide*, *Pſal.* 92. *Hoſ.* 14. 15. *Pſal.* 110. 3. *Mic.* 5. 7. *Iſa.* 55. 10. *Gal.* 4. 27. *John* 15. 16.

We know from ſad experience that our poor *Children* and relations, yea generally all our *Auditors* doe forget the *name* of Chriſt, though we often mention it to them, here a little, and there a little, *line* upon line, and *precept* upon precept, *Iſa.* 28. 10. But when the Spirit of the Lord writes the *name* of Chriſt upon their hearts, they ſhall remember it, and ſhall be manifeſtly declared to be the *Epiſtle* of Chriſt, written not with ink, but with the Spirit of the living God, 2 *Cor.* 3. 2, 3.

3 *Corol.* *Thirdly*, It concerns us therefore to *honour* and exalt the *Spirit* of the Lord who indited this Pſalm, and in the light, wiſedome, and ſtrength of that Spirit (with all humility and reverence) to hallow and make

make mention of the name of Chriſt, whereever we are caſt by providence; but eſpecially to our Children and Relations, that they may make the ſame known to their Children; and in ſo doing, we ſhall leave a ſweet ſavour behind us, and be a bleſſed example to the next ſucceeding Generation, whom (I doubt not) the Lord will honour in the carrying on of his work (though we of this preſent age ſhould be laid aſide as unfit for it.)

Magiſtrates, Miniſters, Parents, Maſters of Families, every one in his place, ſhould declare to the people, eſpecially to the younger ſort (that they may declare the ſame to the next Generation.)

1 The glorious works of Creation and Providence, and the wonderfull out-goings and appearances of God in the deliverance of his people, *Exod.* 12. 25. *Pſal.* 77. 11, 12.

2 The admirable things of Gods holy *Law*, which we ſhould whet upon our *Children*, *Pſal.* 119. 129. *Deut.* 4. 9. *Deut.* 6. 7. *Pſal.* 78. 5, 6, 7. *Mal.* 4. 4. Yea, we ſhould keep a Record of the Judgements and terrible diſpenſations of God, *Joel* 1. 3. But

3 We ought eſpecially to commemorate and tranſmit to our poſterity, the ſweet and precious name of Chriſt (to wit) the gracious complot and Covenant between the Father and the Son, for our redemption and ſalvation, *Prov.* 8, 23, 30, 31. *Heb.* 10. 7. *Iſa.* 49. 3, 4, *&c.* *Iſa.* 53. 12. And the heavenly *intercourſe* and tranſactions between Chriſt and his Church, which are the ſubject matter of this *Song*; herein we ought chiefly to inſtruct our Children, that the ſame may not *depart* out of their *mouth*, nor out of the mouth of *their ſeed*, *nor out of the mouth of their ſeeds ſeed*, Iſa. 59. 21. *The living*, the living, he ſhall praiſe thee, *The father to the Children ſhall make known thy truth*, Iſa. 38. 19.

An *aniverſary* memoriall of, and thankſgiving for outward *deliverances*, is not ſufficient, much leſſe for ſoule mercies, the praiſes whereof ſhould be continually celebrated by us. *Tell* your *Children*, and let your Children tell their Children, and their *Children another*

ther Generation, Joel 1. 3. what the Lord Christ hath done for poor sinners.

4 Corol. *Lastly*, Seeing the *Spirit* of God in and by the Church causeth the name of *Christ* to be remembred, Let us therefore earnestly beg and wait for the abundant *powring* out of this Spirit, *Isa.* 44. 3. *Isa.* 35. 7. *Joel* 2. 28. That the *Gospel* may run, and may be *glorified*, and that the precious name of Christ (which is as a box of sweet perfume) may be powred into the hearts, memories, mouths, and lives of the people, and that all *Nations* may blesse the Lord for *Christ*, as the great desire and delight thereof, *Hag.* 2. 7. and for his Church, which shall be the joy of many Generations, *Isa.* 60. 15. that with gladnesse and rejoycing they may make mention of that *spirituall* intercourse which is between the Bridegroome and Bride *here*, and the glorious communion which shall be between them and Heaven, and which is and shall be matter of *high praises* to Eternity, as the Psalmist concludes, *Therefore shall the people praise thee for ever and ever.*

Make haste, and come away my Beloved, and be thou like to a Roe, or to a young Hart upon the mountaines of Spices, Cant. 8. 14.

Let the Spirit and the Bride say come, and let him that heareth say come; and let him that is athirst come. He which testifieth these things, saith, surely I come quickly, Amen. Even so, come Lord Jesus, Rev. 22. 17, 20.

FINIS.

A TABLE OR Summary of the Chief Heads of Doctrine propounded in this EXPOSITION.

In the *Introduction.*

FOUR Conſiderations *touching* Allegories, *and the Allegoricall ſenſe of Scripture.*

In what caſes Allegories *are to be admitted.*

From the *Title* or Inſcription.

Four Reaſons *why we ſhould diligently ſtudy this* Marriage *Song.*

Three uſefull Inſtructions *drawn from the Inſcription.*

From Verſe 1.

1 *Obſerv.* That the conjugall love of Chriſt to his Spouſe is a good matter.

2 *Obſerv.* That a ſpirituall Chriſtian cannot fully expreſſe what is within his heart.

3 *Obſerv.* That a gracious ſoule eſpecially eyes Chriſts perſon in Thankſgiving.

4 *Obſerv.* That ſuch a ſoule having experience of Chriſts power, will ſpeak of him, and for him.

From Verſe 2.

1 *Obſerv.* That Chriſt is incomparably faire and full of beauty.
1 *In his Natures.*
2 *Offices.*
3 *Relations.*
4 *Word and Ordinances.*
5 *Providences.*
6 *Members.*

2 *Obſerv.* That Chriſt doth effectually give Grace by the Miniſtry of the Goſpel.
This Doctrine is confirmed by foure Arguments, *and an Objection anſwered.*

3 *Obſerv.* That Chriſt is furniſhed with power and ſpirituall gifts to doe poor ſinners good.

From Verſe 3.

1 *Obſerv.* That none are able to withſtand the ſharp ſword of Chriſt.

2 *Obſerv.* That Chriſt is the mighty one who can perform whatſoever he promiſeth or threatneth.
Four Reaſons *why it was neceſſary that Chriſt ſhould be the* Mighty One.

3 *Obſerv.* That the true believer ſpiritually eyes the *Divinity* in the humanity of Chriſt, for his ſalvation.
Five Inferences *drawne from this Doctrine.*

From Verſe 4.

1 *Obſerv.* That Chriſt rideth in Majeſty, truth, meekneſſe, and righteouſneſſe.

2 *Obſerv.* That he proſpers in his journey and undertakings.

3 *Obſerv.* That though the Lord can immediately bring about his glorious deſignes, yet he will have his people pray to him.

Three Motives *hereunto.*

4 *Obſerv.* That the Lord Jeſus in advancing his Kingdome, will doe *terrible* things in righteouſneſſe.

From Verſe 5.

1 *Obſerv.* That Chriſt and his people will meet with much oppoſition in a good work.

Chriſt hath two ſorts of Enemies. 1 *Open.* 2 *Secret.*

2 *Obſerv.* That it is a great evill and provocation to oppoſe the Lord Jeſus in his Kingly Office.

3 *Obſerv.* That Chriſt is an excellent Archer, and hits the mark whenſoever he ſhooteth.

4 *Obſerv.* That the Lord ſhoots the keen Arrowes of his wrath into the hearts and conſciences of men.

This King is the King of hearts, and hath to doe chiefly with the heart and ſpirit. For

1 *He chiefly requireth ſpirit worſhip.*
2 *He beſtoweth ſpirituall bleſſings.*
3 *He furniſheth his people with ſpirituall weapons.*
4 *He abhorreth ſpirit defilements.*
5 *He gives up obſtinate ſinners to ſpirit deluſions.*

From Verſe 6.

1 *Obſerv.* That the Eternall Godhead of Chriſt was revealed to the Lords people under the Old Teſtament.

The Father, Son, and Spirit, doe all witneſſe to this great truth.

Three Inferences *drawn from this* Doctrine.

The Eternall Godhead of Chriſt is further evinced by five Demonſtrations.

1 *From his Divine Names and Titles.*
2 *From his Divine Properties.*
3 *From his glorious Works.*
4 *From that Religious worſhip which is aſcribed to him.*
5 *From his* Oneneſſe *with the Father.*

An Anſwer to that Objection (viz.) *That the Title* Jehovah,

Jehovah, *and other Titles of God, are communicated to Creatures.*

It was requisite that Christ the second person should be God.

1 *In respect of God himself.*

2 *In respect of man.*

Eight *of the most materiall* Objections *against the Godhead of Christ, answered.*

What we are to think of the words [Consubstantiall, Persons, Trinity.]

Six *speciall* Rules *or Considerations propounded for the better understanding of those Scriptures that refer to the mystery of the Son of God.*

2 *Observ.* That Christs Kingdome is an everlasting Kingdome.

A twofold state of Christs Kingdome here on earth.

That Christ hath a twofold Throne.

1 *One as he is the Lord of glory.*

2 *Another as he is a glorified man.*

3 *Observ.* That Christs Government is a righteous and equitable Government.

1 *He is a Righteous King.*

2 *A Righteous Judge.*

3 *A Righteous Lord.*

4 *A Righteous Husband.*

5 *A Righteous Advocate.*

The Righteousnesse and equity of Christs Kingdome is further demonstrated in severall particulars.

From Verse 7.

1 *Observ.* That 'tis naturall and essentiall to Christ to love righteousnesse, and hate iniquity.

Christ is a just person, according to a fourfold definition *of Justice.*

Quær. 1 *Wherein Christs love of righteousnesse appeareth.*

2 *Wherein his hatred of iniquity appeareth.*

Four Duties *mentioned, which we are to learn from this Doctrine.*

2 *Observ.* That God was the God of Christ in the work of our Redemption.

Of

Of Gods gracious Ends *therein towards us.*

An Answer to that Objection (viz.) *Christ is not God, because he was anointed by God.*

In six particulars the holy Ghost resembleth Oyle.

3 *Observ.* That Christ as man received the *Unction* of the Spirit.

Two Reasons *or Grounds hereof.*

Quæ. *If Christ be so full of the Spirit for us, why are we so empty, answered in five things.*

4 *Observ.* That all true believers are Christs fellowes.

Here it is shewed, that the Saints now have a higher righteousnesse and union then Adam *had, the Spirit himself dwelling in them.*

In eight particulars it is evinced, that not onely the gifts of the Spirit, but the person of the Spirit, or the Spirit himself dwelleth in the Saints.

Six Cautions *touching the in being and indwelling of the Spirit himself in the Saints, to prevent mistakes.*

By four Arguments *'tis proved that there are created gifts or habits in believers.*

An Explication *of* John 17. 21, 22. *Which Text is alledged (by some) to prove that the very same union and fullnesse that is in Christ, is also in the Saints.*

It is shewed what is meant by those words (viz.) That they may be one in us, as thou father art in me, and I in thee, *&c.*

From Verse 8.

1 *Observ.* That the holy Ghost condiscends to us in illustrating spirituall things by temporall.

2 *Observ.* The spirituall presence and influence of Christ is incomparably sweeter then the sweetest of Creatures.

3 *Observ.* That such as are neerest Christ, are most refreshed with his spirituall Oyntments.

4 *Observ.* That Christ manifests himself graciously in the Assemblies of his people, as out of *Ivory* Palaces:

Four Reasons *of this Doctrine.*

5 *Obser.* That the Garments of Christ the Bridegroom smell sweeter then the friends of the Bridegroom.

6 *Obser.* That it greatly rejoyceth Christ when his people are comforted.

From Verse 9.

1 *Obser.* That particular Churches of visible Saints are the Kings Daughters.

2 *Obser.* That the Saints and worship of Christ are exceeding precious and honourable.

Four Reasons *why the Saints are precious and honourable.*

3 *Obser.* Though perticular Churches be precious, yet the universall Church is the Queen that hath the greatest dignity.

Great priviledges *belong to the* universall *Church.*

Four Propositions *concerning the same.*

4 *Obser.* The spirituall Church is as the finest *Gold* before God.

From Verse 10.

1 *Obser.* That Christians should diligently consider the word and message of the Lord.

Six Reasons *of this Doctrine.*

There is a twofold consideration of things.

1 *One Naturall.* 2 *Another Spirituall.*

2 *Obser.* That the Church should willingly forsake all her naturall Relations, for Christ her spiritual husband and Bridegroom.

From Verse 11.

1 *Obser.* Holinesse in the Church is amiable to the Lord.

This is further inlarged in four particulars.

2 *Obser.* That Believers should deny their owne righteousnesse, will, wisedome, in love to Christ, and for him.

Three

Three things mentioned, wherein Christ goes beyond all other husbands.

3 *Observ.* That Christians should eye and obey Christ as their Lord.

The Lordship of Christ considered two wayes.

1 *His* providentiall *universall Lordship.*

2 *His* speciall *gracious Lordship.*

We are to obey this Lord because we belong to him every way. As

1 *By Creation.*

2 *By Eternall Donation.*

3 *By purchase and impetration.*

4 *By union and implantation.*

5 *By Covenant and stipulation.*

6 *By Conquest.*

From Verse 12.

1 *Observ.* Christ will put honour upon his sincere worshippers.

2 *Observ.* The Rich and Noble ones shall highly esteem the Church.

Of the Prophetick Scriptures concerning the advancement and flourishing state of Christs Kingdome *in this world.*

Dan. 2. 31, *&c. Opened in severall* Quæries.

1 *Quæ.* What is meant by the Legs and Toes of Iron, *&c.*

1 *Ans.* Neg. *Not* Alexanders *Successors in the* Græcian *Empire.*

2 *Ans.* Affir. *The* Roman *Monarchy is thereby represented. Proved by divers* Reasons.

2 *Quæ.* What is meant by the stone that smote the Image on his feet, *&c.*

This is also answered neg. *and* affir.

3 *Quæ.* Whether the Kingdome of the *stone* may be considered as a spirituall Kingdome.

Ans. In three respects it may be said to be a spirituall *Kingdome.*

In five respects it is a temporall *Monarchy.*

4 *Quæ.* What are the *priviledges* that relate to the

Kingdome of the *ſtone?*
Anſ. Seven *things are mentioned.*
1 *A new Heaven and a new Earth.*
2 *A glorious accompliſhment of Prophecies.*
3 *An abundant effuſion of the Spirit of glory.*
4 *Purity in Ordinances and worſhip.*
5 *Union among the Saints.*
6 *Peaceable and righteous Adminiſtrations.*
7 *Rich and wonderfull returns of prayer.*
5 *Qua.* How to judge of the Diſputes of this preſent Age, touching the fifth *Monarchy.*
Anſ. Here three things are humbly offered.

From Verſe 13.

1 *Obſerv.* That the ſpirituall excellency of the Saints (being internall) is not diſcerned by the naturall man.
2 *Obſerv.* That the outward pomp and glory of this world is but a meer ſhadow.
This is demonſtrated *in three particulars.*
3 *Obſerv.* That the Saints (notwithſtanding inherent graces) need the clothing of wrought gold (namely) the righteouſneſſe of Chriſt to cover their nakedneſſe.
Two Reaſons *of this point.*
The excellency of this Clothing *demonſtrated*
1 *It is a Garment of Gods weaving and contrivance.*
2 *Our faith, love, ſpirituall actings, are no part of it.*
3 *The Lord himſelf cloaths us with it.*
4 *It is ſo perfect that he cannot find the leaſt fault with it.*
5 *In the aſſurance thereof we have peace and joy unſpeakable and glorious.*
Qua. Whether Chriſts active righteouſneſſe be this clothing of wrought gold, and imputed to us for our juſtification?
Anſ. In five Concluſions *it is evinced, that the ſinner is juſtified by Chriſts active obedience.*
Some Objections *to the contrary, anſwered.*

From

From Verse 14.

Man is like a piece of Embrodery, *or curious wrought Garment, and that in five respects* (viz.)

1 *In respect of the lineaments and parts of his body,* Psal. 139. 13, 14, 15, 16.

2 *The faculties of his rationall immortall soule.*

3 *His free justification by the beautifull Garment of Christs righteousnesse.*

4 *His spirituall union and renovation.*

5 *His glorification, when he shall be clothed upon with glory.*

1 *Observ.* That the Marriage between Christ and his Spouse is not so gloriously solemnized and consummated as it shall be.

1 *Here our knowledge of God is imperfect, low, and dark to what it shall be. For*

1 *It is rather negative then positive.*

2 *'Tis by way of Eminency.*

3 *By way of causality. If there be so much good in the effect, there is much more in the cause.*

2 *As our knowledge, so our enjoyment of God here is imperfect.*

2 *Observ.* The Saints (that now groan under the body of sin) shall be perfectly clothed upon with Garments of glory.

This excellent glory is briefly spoken of in five things.

1 *The Saints shall perfectly see the* Essence *of God.*

2 *They shall behold the glorious* person *of Christ, and the mystery of the Hypostaticall union.*

3 *The will shall fully enjoy God as the chiefest good.*

4 *There will be a most ravishing communion with the blessed Angels and Saints.*

5 *The bodies of the Saints shall be made like the glorious body of Christ.*

An Answer to that Object. (viz.) That no separated soules return to tell us of this glory.

This is answered in five things.

3 *Observ.* That every true Saint attends on the Church *universall*, as the daughter on her mother.

4 *Observ.*

4 *Obser.* That such as are the Churches true companions here, shall be companions with her in glory.
Two Cautions *concerning degrees of glory.*
5 *Obser.* That true Christians are chast virgins.
1 *They have a single heart.*
2 *They are chast in their affections.*
3 *In their Principles.*
4 *In their practices.*
5 *In their ends.*

From Verse 15.

1 *Obser.* That there will be unspeakable joy on all hands when the Saints are received into the Kings Pallace.
1 *God will be glad of their company.*
2 *Christ will rejoyce over them.*
3 *The Angels will exceedingly rejoyce in their society.*
4 *The Saints themselves will rejoyce with unspeakable joy.*
2 *Obser.* That God hath erected a glorious Pallace for his people.
1 *It is prepared by God himself.*
2 *Bought with Gods money, and purchased with his blood.*
3 *Christ hath possessed it for us.*
4 *Given us the earnest of it.*
5 *The Lord will shortly put us in possession of it.*
6 *The glorious presence of God himself is the beauty of this Pallace.*
The excellency of this Royall Pallace is further demonstrated in three things.
This precious Doctrine is shut up with a twofold Medita.
1 *Concerning the true* Rest *and repose of the wearied soule.*
2 *Of the Beatificall* Vision *of the Lord of Glory.*

From Verse 16.

If we apply this Text to the Church, or Bride, then
1 *Obser.* That the Church hath no cause to boast of her naturall progenitors, but rather of her spirituall Children.

Que.

Qua. Whether the Children of Believers are priviledged more then others?

Anſ. They are not by *naturall* Generation, but by Gods free gracious Covenant they are.

2 *Obſerv.* That Chriſt doth abundantly ſupply the loſſe of naturall Allies, by affording the Church ſpirituall relations.

3 *Obſerv.* That believers are *Princes.*

If we apply this Text (as it may be more fitly applyed) to Chriſt himſelf, then

4 *Obſerv.* That though Chriſt was obſcure in reſpect of his naturall kindred, yet he is glorious in his ſpirituall Allies.

5 *Obſerv.* That the Saints are made *Princes* by and from Chriſt, and not from themſelves.

The Saints are Princes.

1 *By their Redemption.*
2 *By their ſpirituall birth.*
3 *They are endowed with a Princely ſpirit.*
4 *They are conformable to a Royall Law.*
5 *Clothed with Royall Apparell.*
6 *Fed with Princely dainties.*
7 *They have Princely company.*
8 *They belong to a Princely City.*
9 *They are entitled to Princely victories.*
10 *A Royall Crown is laid up for them.*

The Saints ſhould manifeſt the Princelineſſe *of their ſpirits ſpecially in* five *things.*

From Verſe 17.

Obſerv. That the Holy Ghoſt (who endited this Pſalm) will cauſe the name of Chriſt to be remembred from age to age.

Three Quæries *are here propounded.*

1 *Qua.* What is meant by the *name* of Chriſt, and what vertue is in this name.

Anſ. *'Tis ſhewed in two things that Chriſts name is excellent.*

2 *Qua.* What it is to remember Chriſts name.

Anſ. *There is a twofold remembrance.*

The Table.

1 *Speculative or notionall.*

2 *A sanctified practicall remembrance of Christs name.*

3 *Que.* How the Spirit causeth the name of Christ to be remembred.

Ans. 1. *Neg. Not ordinarily by immediate suggestion. Yet there is an* immediate *testimony of the Spirit.*

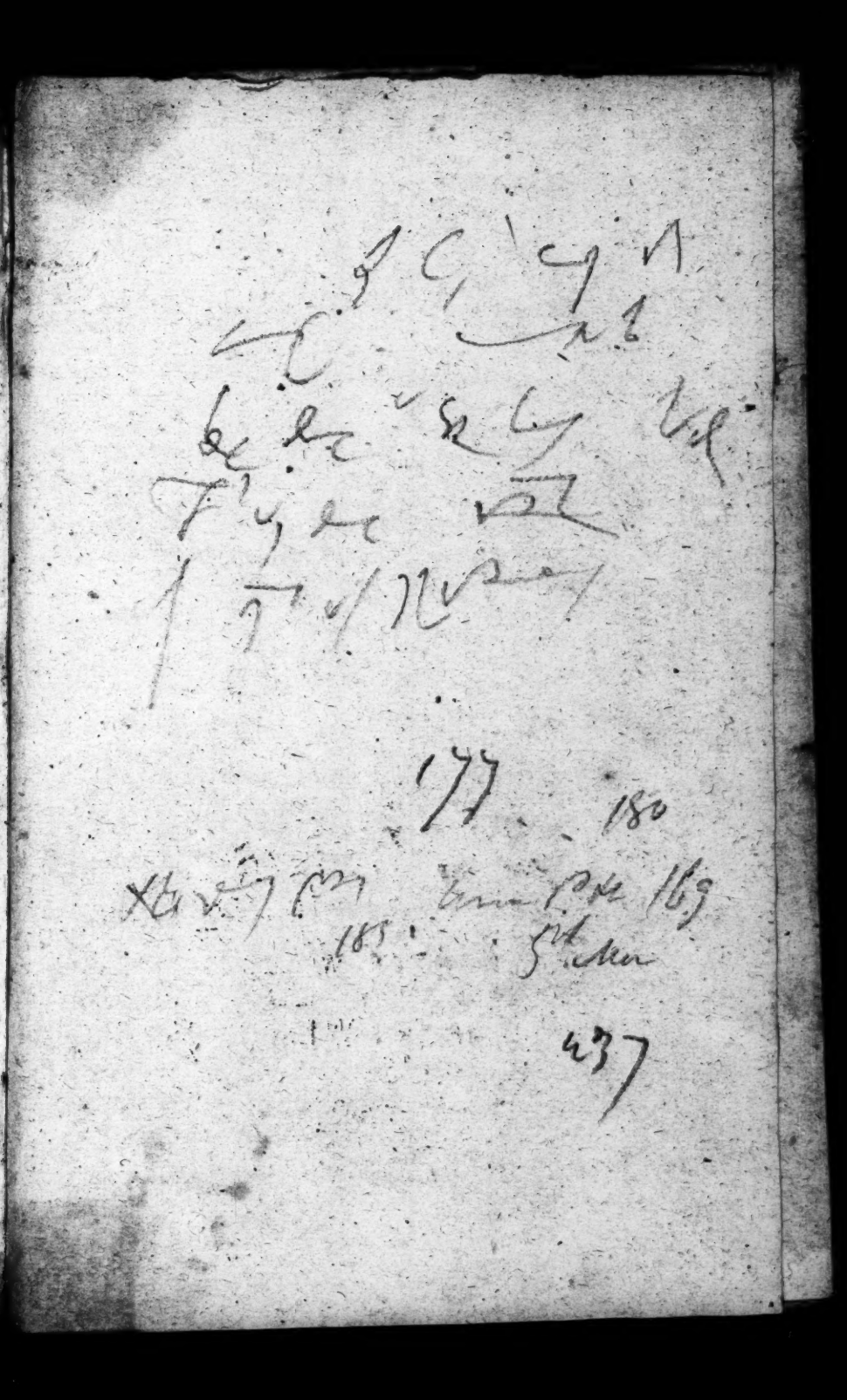
Foure Cautions concerning this.

Ans. 2. *Affir. The Spirit ordinarily maketh Christs name to be remembred in the use of means.*

In reference hereunto, eight things *are propounded.*

Lastly, It is shewed that Satan sometimes puts men upon Religious exercises, and suggesteth the name and word of Christ to them.

Five distinguishing Notes *between Satans suggestions, and the motions of the Spirit of God.*

Foure Corrolaries *drawn from this Doctrine.*

CONGREGATIONAL LIBRARY
PRESENTED BY
MRS. WILSON
OF TUNBRIDGE WELLS
FROM THE LIBRARY OF THE LATE
JOSHUA WILSON Esq
1876